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THE UNION OF CATHOLIC ASSOCIATIONS FOR THE PROMOTION OF TEMPERANCE.

IN the December number of the ECCLESIASTICAL REVIEW, Bishop Messmer proposed a scheme for uniting the various Catholic organizations in the United States which have, directly or indirectly, for their object the promotion of temperance. The evil of intemperance being recognized as one of the principal and widespread hindrances to the material as well as moral progress of our people, the writer showed, not only that the warfare against it was worthy of the united efforts of all, but that by a union of forces it could be waged with much more hope of success than is warranted by the isolated efforts of individual associations. In the first place, a union would increase the strength of the regular combatants in the cause of temperance, by directing their attacks from a common centre, in a uniform manner, upon the strong points in the hostile camp; in the second place, it would largely increase the number of combatants, by recruiting to its ranks those who, whilst in favor of the movement, find themselves nevertheless prevented from

taking active part in the warfare, on account of certain restrictions and pledges which distinguish the different army-corps, and which are not equally suitable to all conditions of temperament or living. Among those who honor the virtue of temperance, and who are willing to make sacrifices for the promotion of it, there are many upon whom their personal disposition, or their condition in life, imposes the necessity of adopting different methods for this end. Some abstain from all intoxicating liquors at all times; they do not engage in, or encourage, its manufacture; they do not countenance its use as a token of hospitality. Others pledge themselves to abstinence from certain liquors, or for times and places which alone are a source of danger to them. Others again abstain from a sense of making reparation, or for the purpose of encouraging weaker brethren in the virtue of temperance, whilst they personally have no temptation at any time to go to excess. Among these classes we find again different groups, distinguished by special devotions, which become to them separately the leading motives for practising the virtue of temperance, as a matter of Christian self-denial and mortification.

So far they have worked in their separate fields, and God only knows the amount of good done by each society for the promotion of Christian temperance. But as all have the one fundamental object of lessening the excessive drink habit, which has become among us the source of a thousand crying evils, it is evident that, despite the various motives and even the methods which each society pursues, all might act with a common *esprit de corps* and a defined aim, under well selected direction.

It is evident that the clergy must play an active and leading part in such a movement, and we hope to facilitate the contemplated union of action, by placing before our readers the position in which Catholics find themselves in this matter. By comparing the different organizations and their separate methods, it would be easy to discern the basis upon which all could unite. We have given an exposition of the methods and status of what appear to be the leading Catholic

associations, by men who not only have the cause of temperance at heart, but who have either originated or else been active workers in this salutary movement of reform. There are some societies which, though perhaps less popular, are not less worthy of note than those here represented, but which we have omitted because their methods hardly differ from one or the other of those described in the following papers, although their names indicate in some cases a special devotion; such, for example, as the League of St. Veronica, which promises to do great work in temperance reform through the agency of Catholic womanhood.

THE CONFRATERNITY OF THE SACRED THIRST.

FIFTY-SIX years ago, the present writer was assigned to his first field of missionary labor in Prince George's County, Maryland. It required but a short acquaintance with the surroundings to make me realize the sad fact that the vice of intemperance had gained ground among the people, and was being fostered by certain social customs and drinking habits of the time. Accordingly, I resolved to do everything in my power to eradicate, from among my people, both the drinking habit and the occasions which led to, and nourished it. Although my parishioners knew that their young pastor was not a total abstainer, and some, who looked for reform, on that account expressed themselves as doubtful whether he could cope with the evil which had proved a sore trial to some of his predecessors, it was soon understood that the parish priest was rigorously opposed to intemperance.

In my neighborhood lived a wealthy planter, who was subject to the evil habit. His friends did everything to induce him to take the pledge; but he refused, as I was one day told, on the ground that the pastor did not approve of the total abstinence pledge, since he had not taken it himself. This determined me. "For the sake of his soul," I said, "I shall go with him to the altar and take the total abstinence

pledge." Thanks be to God for this occasion, for it proved a source of countless blessings to my flock, where the virtue of temperance took strong root and brought forth healthy fruit of piety.

In 1842 Archbishop Eccleston appointed me to Baltimore, to build St. Peter's Church, of which I still have charge. Here I had again occasion to witness the sad effects of intemperance, especially among the inmates of the almshouse, which was placed under my pastoral care. The parents in many cases abandoned their children; and these went astray, or were bound out to farmers, without any care for their souls, before Archbishop Spalding had determined upon the noble work of St. Mary's Industrial School.

In 1870, some English merchants sent a number of emigrants to Baltimore, who were to be employed in the preparation of meat for the European markets. Some of these emigrants, supposed to be Catholics, were dissipated and soon became the terror of their neighbors, who dreaded the long knives carried by the meat men. Frequent complaints were made to me by the officers of the city.

One Sunday morning, at the various Masses, I requested the male members of the congregation to meet that evening in the basement of the church, as business of great importance was to be announced. At the appointed hour the basement was crowded to its utmost capacity. I addressed the men in feeling words on the evil of intemperance; told them of the disgrace they brought upon their holy religion, and the eternal ruin that awaited their souls, redeemed by the Blood of Christ. They seemed completely convinced. Every man, there and then, took the total abstinence pledge, and I felt that, for the time, the state of things would be an entire change from the previous disorders. But would it last? "What motive can be offered to these men," I thought, "which will enable them to keep this pledge in earnest?" The words of our divine Saviour on the cross, when in agony He cried out, "I thirst," occurred to me, and suggested at once a means of safeguarding the solemn promise which the men had made. I placed before them the supernatural

motive of keeping their pledge in devotion to the sacred thirst and agony of Jesus.

We therefore formed a society under this title and had a set of rules drawn up for the guidance of the members, which were printed in a small manual called "The Manual of the Association of Prayer" in devotion to the Sacred Thirst and Agony of our Lord. Archbishop Spalding approved the little book, recommended our society to the faithful of the Archdiocese of Baltimore, and granted a special Indulgence to all the members who recite daily one "Our Father," "Hail Mary" and "Creed" in honor of the sacred thirst of Jesus.

In course of time our immigrants were recalled by their English employers. Some went to London, others to Dublin, carrying with them their manual, and faithful to their pledge. A zealous Jesuit priest in Dublin, Father Robert Kelly, became interested in the work of the society and, with the approval of his superiors and that of Cardinal Cullin, applied to the Holy See for the establishment of a regular Confraternity of the Sacred Thirst, with privilege of affiliating other societies in Ireland. By Rescript of Pius IX this privilege was granted August 20, 1874. As Father Kelly had limited his petition to Ireland, the society in America felt the necessity of separately applying to Rome for a similar confirmation and privileges. This was done by his Eminence Cardinal Gibbons, who obtained a Rescript from Leo XIII, dated 21 March, 1878, with canonical faculty of erecting the Confraternity in the city of Baltimore. Subsequently permission was granted by apostolic letter, dated January 31, 1882, to erect similar confraternities in any part of the United States, provided the consent of the Ordinary had been previously obtained.

It is noteworthy that the Confraternity received the express sanction of the Fathers assembled at the last Plenary Council of Baltimore, inasmuch as it fulfills all the conditions laid down by our ecclesiastical legislation for the establishment of organized suppression of vice and the support of human frailty.

The *object*, in brief, of the Confraternity is, to unite all the faithful, especially those who are in the friendship of God, through devotion to the sacred thirst and agony of our Saviour, and through the intercession of the compassionate Heart of Mary, to obtain the repression of the vice of intemperance.

As a *condition of membership* nothing more is required than to have one's name inscribed on the register of the Confraternity.

To recite daily one "Our Father" and three "Hail Marys" in honor of the sacred thirst and agony of Jesus, and of the compassionate Heart of Mary, for the intentions of the Confraternity, and the repression of the vice of drunkenness.

In its *organization* the Confraternity is governed by a Director, the parish priest or head of the religious house where the Society is established. These may appoint delegates as Local Directors.

There is, moreover, a corps of Zelators who propagate the devotion, enroll members and inscribe their names on the Zelator-cards. Every member receives a certificate of association. Each branch affiliated to the Confraternity keeps a separate register of its members.

Monthly meetings are held with special devotions, after which the reports are read, and a short exhortation given by the Director or some one appointed for the task.

As seen from these rules it is not essential for membership to take the total abstinence pledge. Nevertheless it is according to the spirit of the Society to do so, and members of total abstinence societies may be affiliated to this Confraternity by simply complying with the above-mentioned conditions of enrolment and the daily recital of the prescribed prayers.

It is needless to add, that the Confraternity has been enriched with numerous Indulgences, which prove a further incentive to the faithful to attach themselves to this beautiful devotion, which is so fruitful in other results of edification and conversion.

His Eminence, Cardinal Gibbons, has appointed the present writer to act as General Director of the Sacred Thirst Society, with the privilege, obtained from the Holy See, of aggregating other Confraternities subject to the same title and advantages as the Confraternity at Baltimore.

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THE CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

(HISTORY.)

I.

Like the origin of the Church itself, we trace the first beginnings of the Catholic Total Abstinence Movement of the United States beyond the Atlantic. The tenth day of April, in the year of grace, 1838, is memorable in the history of temperance reform. For on that date in the southern capital of Ireland, a Capuchin Friar, Father Theobald Matthew, began his great Total Abstinence crusade. To-day there is not a country in the civilized world in which the memory of this heroic man and worthy priest is not revered. Wherever good men and women are laboring for the elevation of weak humanity, the simple story of his career is told as an incentive to brave endeavor.

What manner of man was this Capuchin Friar, who wrought such marvellous changes in so brief a period? Whence was his great success? Why was his movement a partial failure?

Father Mathew was richly endowed by nature with many gifts. He was what we to-day would call a "magnetic man." He possessed a great charm of manner; was of a bright, genial, kindly nature; unaffected in his simplicity and single-mindedness; striking in his personal appearance, and of good family:—these were qualities which, when added

to the weight of his priestly character, were well calculated to make themselves felt in the movement that he inaugurated, and to render him a great favorite with all classes of society. Hence everywhere he went he was esteemed and loved. Because of his mission he was hailed as a benefactor of the race, a savior of men from one of the most prevalent and degrading forms of vice.

Once he had fairly entered on his work his fame and his success spread rapidly. About the middle of the century the story of the wonderful change from want and misery to comfort and happiness, wrought by "joining Father Mathew," was told by many an Irish fireside; in the large workshops of *merry* England, and among the miners and dock-workers of Scotland, who were then, as they are now, a hard-drinking set. Very soon every locality had its "living example;" many knew of some wretched drunkard's home that had been converted as if by the wand of a magician into a scene of humble contentment and smiling plenty. All classes, but especially the working masses, came to hear the "Apostle of Temperance." Crowds that equalled, and even surpassed, in numbers those that gathered to listen to the fiery eloquence of his political cotemporary, O'Connell, who was at that time thundering for Repeal of the Union, hung upon his very words. His preaching recalled the days of Peter the Hermit. The people, stirred by enthusiasm and moved by his fervent appeals, made in the name of country and religion, enrolled themselves *en masse* under the banner of the new crusade. The rescued shouted far and wide the story of their emancipation. Each new convert became, in his own way, an apostle of total abstinence, and thus the movement grew at once into gigantic proportions, so that before the second anniversary of Father Mathew's crusade had come around, he found himself at the head of a movement whose influence was destined to be felt in two continents.

The period of his triumph is embraced between the years 1839 and 1845. During those years the progress of the total abstinence movement was unchecked and unbroken.

Through its influence race and religious feuds were for the time being forgotten in Ireland. Even the Orangemen of Ulster, who, it is said, could not stand the sight of a "Popish Friar," extended a warm welcome in the very strongholds of bigotry to the gentle "Apostle of Temperance." This was a great triumph, indeed, and one which has been often repeated in the history of the Catholic Total Abstinence in America. Nothing, it has been discovered, so quickly disarms bigotry as the liberal preaching of the "cold water doctrine."

In 1843 Father Mathew visited England, where, notwithstanding the opposition of the liquor element, which was not unexpected, he laid broad and deep the foundations of a great reform in the lives of his countrymen and co-religionists. During his visit the most flattering attentions were paid him by the best and greatest men in England. The Protestant Bishop of Norwich, Lord Stanhope, the Duke of Wellington and Lord Brougham were foremost in extending to the Irish Friar a most cordial greeting. The fruits of this English mission are to be found to-day in the flourishing organization known as the "League of the Cross," which was so dear to the heart of the late Cardinal Manning, a warm advocate, even on *his death bed*, of total abstinence.

II.

In 1849 Father Mathew visited the United States, where he remained till the close of 1851. Here he was received with every mark of highest regard and esteem for the great work done on the other side of the ocean. Our National Congress and other public bodies received him with honors. Wherever he went throughout the States he preached the doctrine of total abstinence. Thousands took the "Pledge" at his hands, and the few of them who are still living have kept it to this day. At some of the "rallies" of the Catholic total abstinence societies many an "old veteran" in the good cause will make himself feel a few years younger by proudly relating the fact, "I took the 'pledge' myself

from Father Mathew," as he honestly cries out, "here is the medal the good man gave me, and proud I am to have it; I shall treasure it to my dying day." On December 8, 1856, in the city of his adoption, and within hearing distance of the murmuring of the "pleasant waters of the river Lee," Father Mathew passed to his reward.

But the movement that he began and carried forward with such signal success encountered a great check by his death as well as from other causes, and it took it many years to recover, if it has yet recovered, the ground that was lost. The famine years of 1846 and 1847, with their frightful memories, almost wrecked the total abstinence movement in Ireland; but the good seed sown during his American tour fell upon fruitful soil and has brought forth fruit a hundred-fold. The ripened fruit of his teaching is seen in that magnificent organization known as the Catholic Total Abstinence Union of America. This organization is proud to acknowledge Father Mathew as its founder, and glories in perpetuating the name and fame of the Apostle of Temperance.

After the famine years there was a great exodus from Ireland to the United States. Those who came, being for the most part of the laboring classes, settled unfortunately according to some, though fortunately according to others, in our large cities; or they found employment along the canals or lines of railroad then being constructed. Here the dangers and temptations to a warm-hearted people, like the Irish, were greatest, and it must be confessed that intemperance played sad havoc with them. Soon it was perceived, by friend and foe alike, that something must be done to check the growth of this vice. Accordingly, in the various missions given throughout the country, emphasis was placed on the horrid nature of the sin of drunkenness, and some parish societies were formed, here and there, in a few States and Dioceses. A few more scattered societies were established during the visit of Father Mathew. This was the condition of things up to about the year 1870.

The combined influence of these societies was weak and

wholly inadequate to cope with the tremendous power of the gigantic evil which they attacked. Hence it was early felt by those, priests and laymen, who had interested themselves in promoting temperance reform that there must be a concentration of forces, if a measure of success was to crown their labors. How to renew the fast-waning influence of the Apostle of Temperance was a problem that was much discussed, during the sixties, by his devoted followers in the United States. There were many difficulties in the way at the start. One of the priests who was among the first to identify himself with the Total Abstinence movement, speaking of the opposition that he met with, writes: "I felt from the beginning the frightful nature of this vice, and I determined to combat it to the last limit allowed me by the Church." He tells us that he perceived very clearly that an *occasional sermon* on the subject was of little utility, and he then began to establish societies. "But when I reached this point," he continues, "I found myself opposed by many of my brethren far above me in learning, zeal and piety. They thought that the ordinary means were sufficient to meet this as all other vices. But, as for me, I could never see the propriety of this view. As the 'mission' awakens a habitual sinner, who, dead to grace and devotion, never hears the voice of his pastor, so also the total abstinence society becomes the means of recalling many an unfortunate drunkard to the paths of sobriety and rectitude."

Notwithstanding the obstacles, new societies were formed through the efforts of missionaries and zealous pastors during the decade ending 1870. About that time these societies began to organize themselves into "unions," in one or two States and Dioceses. In 1870 the societies of Connecticut organized a State union, which was the first of these unions that are now found in almost every Catholic diocese of the country.

III.

On Washington's birthday, the 22d of February, 1872, in the city of Baltimore representatives of these various societies,

scattered all over the country, assembled. There was indeed a propriety in assembling in the Metropolitan See, and doubtless a certain significance in the selection of the day that augured well for the proposed union. The delegates of this first Convention came from total abstinence societies in Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Georgia, Illinois, Ohio, Minnesota, and the District of Columbia. A union of the separated societies was effected; a constitution adopted; officers were chosen; and thus the Catholic Total Abstinence Union of America was formed.

Its objects were stated to be: 1st. To secure to its members the privilege of being received into all societies connected with the Union in any part of America. 2d. To encourage and aid communities and pastors in establishing new societies. 3d. To spread by means of Catholic Total Abstinence literature correct views regarding total abstinence principles.

The means adopted to attain these ends were: 1st. The practice of our holy religion by all members. 2d. The observance of the maxims laid down for our guidance by the reverend clergy. 3d. The influence of good example and kind persuasion of our members upon our fellow-Catholics. 4th. Our connection with the Association of Prayer in honor of the Sacred Thirst and Agony of Jesus.

And this was the approved form of the Pledge of the Union: "I promise with the Divine assistance and in honor of the Sacred Thirst and Agony of our Saviour to abstain from all intoxicating drinks, to prevent as much as possible by advice and example the sin of intemperance in others, and to discountenance the drinking customs of society."

An address was issued to the Catholics of America, and thus the Catholic Total Abstinence Union of America was fairly launched on its mission for the preservation of the home, the moral elevation of others and the salvation of souls, by aiding in suppressing the evils of intemperance. Applications for admission soon poured in to the secretary, and subordinate unions were organized throughout the country.

Since its organization the history of the movement is the history of its annual conventions. These conventions have been held in mostly all of the large cities of the country. This year, 1895, the place of meeting will be the city of New York. At the annual convention, which is made up of the leaders in the local societies and subordinate unions, a number of prominent priests and some few of the bishops, the work of the year is reviewed, and a "plan of campaign" for the coming year is carefully outlined. Public meetings are usually held in the evenings during the sessions of the convention. The bishop of the diocese, the mayor of the city, or the governor of the State usually presides. A plea for temperance is presented; the evils of intemperance laid bare; and stirring appeals made to the large audience generally present to aid the cause. In this way much has been done to mould public opinion.

IV.

There is space to notice only the more notable of those annual gatherings of the Union. It is recalled that it was at the third convention, held in New York, October 8, 1873, Rev. John Ireland, now the distinguished Archbishop of St. Paul, Minnesota, and Rev. J. B. Cotter, present Bishop of Winona, of the same State, made their first appearance as delegates. Both have rendered great service to the cause of lotal abstinence ever since. It was also at this convention a resolution was adopted to erect, in the name of our Union, a fountain in Fairmount Park, Philadelphia, as a memorial of American Independence. This fountain, the cost of which was $57,000, chiefly subscribed by the Quaker City societies, was dedicated on July 4, 1876. Governor Carroll of Maryland, and the Governor of Pennsylvania were present and made addresses. It remains one of the few relics of the Centennial that have a permanent existence on the grounds, and is one of the chief works of art yet dedicated to total abstinence.

At the sixth convention held in Philadelphia July 4, 1875, a delegation of total abstinence Indians from Wisconsin

added a picturesqueness to the public parade by their presence. At the eighth convention held in Indianapolis, a memorial was prepared and forwarded to the Holy Father, Leo XIII. In response a brief was received conferring the blessing of the Pope on the members of the Union and naming the feast of St. John, June 24, as the feast day of the Union, when all its members are expected to receive Holy Communion.

By the year 1881 the Total Abstinence Union embraced 524 societies and had an enrolled membership of over 26,000 persons. At the fourteenth convention held in Chicago, August, 1884, a memorial was prepared to be presented to the Third Plenary Council, which met in Baltimore, December of that year. The result of that memorial is found in the very warm commendation of the work of the total abstinence societies, and in the *Pastoral Letter* of the Bishops calling upon the priests of the country to "strongly advise such of their flock as might be engaged in the liquor business *to abandon the dangerous traffic*, and find a more becoming way of earning a livelihood." The eighteenth convention was held in Boston, August 1, 1888. Here it was agreed to endow, at a cost of $50,000, a chair in the new Catholic University at Washington. Though only half that amount was subsequently raised, on its payment the Board of Directors of the University agreed that a Professorship of Mental and Moral Science or Psychology "shall for ever be known as the *Father Mathew Chair*, and shall forever be considered as a Centennial Monument to the Apostle of Temperance." It was also stipulated that in the Public Lectures given under the auspices of the University, there "shall, every year until the next centennial of Father Mathew, be included two lectures on subjects kindred to the great work to which he had consecrated his life, and that these shall be announced as the *Father Mathew Lectures.*" The first of these lectures was given this year by Rev. Father Conaty, a former president of the Union, and one of the ablest advocates of total abstinence in the country.

At the twenty-second convention held in Indianapolis,

August 1892, a publication bureau was established under the management of Rev. A. P. Doyle, of the Paulists' community, New York. Total abstinence literature is now being regularly and widely distributed through the agency of local societies, and much has been accomplished in an educational way. It was at this convention also that attention was more specifically directed to the formation of women's and cadets' societies. Since then this part of the work has grown wonderfully. *Veronica Leagues* have been established in some of the cities, notably in Philadelphia; and boys' societies and even girls', are now found in very many parishes. Thus the movement is growing constantly; and there has been effected through it a radical change in the sentiment of our Catholic people.

V.

Now it may be asked, what has been accomplished in the last twenty years by this Catholic movement in favor of total abstinence? What is the net gain to the individual, to the Church, to society? Let us look first at the material benefits conferred. Besides the endowment of the Chair in the Washington University, the erection of the Father Mathew Monument in Philadelphia, already referred to, large contributions were made by the Union for the relief of the Johnstown, Charleston, and Memphis sufferers a few years ago. There has also been expended for the relief of sick and the burial of deceased members the vast sum of over a million and a quarter dollars ($1,250,000)! Through the practice of total abstinence many persons have acquired comfortable homes and bettered their social condition.

Many societies have built fine halls, established libraries and reading-rooms, athletic clubs with gymnasia and other features, thus supplying a counter-attraction to the "gilded saloon" for our young men.

Who can calculate save God and His recording angel the moral and religious results of the movement? There are the thousands of souls saved from the drunkard's doom; the many parents' hearts comforted that might have been

broken ; the large body of Catholic young men and women trained to walk the way of virtue ; the vast number of boys and girls saved during the past score years by this organization. This makes a mighty army of the redeemed. Then, again, look at the noble example of self-denial ; the many acts of reparation ; the innumerable Holy Communions offered and the fervent prayers that daily and hourly go up to the throne of Grace for the conversion of the unhappy victims of intemperance. Moreover, the activity of these Catholic total abstinence societies has removed much of that deep-seated prejudice based on the fact that so many saloon-keepers were "professed" Catholics. The movement has helped in no small measure to lessen this "standing reproach." And this is in truth a great gain. Besides all this, Catholics themselves have been aroused to the importance of the subject and the great losses sustained by the Church through intemperance. It has prepared a *Manual of Total Abstinence* which is now doing good service in many of our schools by pointing out the causes of drunkenness and prescribing the proper remedies. To the agitation which it has unceasingly carried on is, no doubt, due the embodiment by the Directorate of the League of the Sacred Heart of the "Heroic Offering" of total abstinence from intoxicating drink. Perhaps, too, to this same cause may be ascribed the recent action of one of the religious Orders that its missionaries should abstain for life, to the end that their labors among the people may be more fruitful. This is what Leo XIII, as far back as 1867, urged *all pastors* to do in his remarkable letter to Archbishop Ireland. Let me quote just the last paragraph: "Let pastors therefore do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and *to shine before all as models of abstinence*, that so many calamities with which this vice threatens both Church and State may, by their strenuous efforts, be averted." In the same tone did the Apostolic-Delegate write last summer sustaining Bishop Watterson's diocesan rule excluding those engaged in the liquor traffic from membership in Catholic societies.

The Catholic Total Abstinence Movement is fairly entitled to be credited with some share in bringing about these results.

The Union to-day is in a strong and healthy condition in the United States. It has a future of great promise, of much-needed work to be done. It has only fairly entered on its wide field of labor. It is, however, thoroughly equipped for its mission. For the organization is most warmly approved by the head of the Church, by the bishops and priests of the country. It has on its roll of membership many of the brightest and best young men and women in the land; whilst it has won the encouragement and support of all good citizens, irrespective of creed or party. At its annual convention last August, in St. Paul, Minnesota, there were representatives from twenty-six subordinate Unions made up of seven hundred and sixty-three societies, with an enrolled membership of about sixty thousand total abstainers!

This is briefly the history of the Catholic Total Abstinence Movement; and it is, indeed, such as to reflect on all who have been identified with it the highest credit. Archbishop Ireland, its great leader, has quite recently said that "America is resolved to have a reign of temperance." When that blessed time comes, and may its coming be soon rather than late, the feeble organization founded in Baltimore February 22, 1872, will have done much to hasten the dawn of that better day.

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THE C. T. A. UNION OF AMERICA.

(ORGANIZATION.)

THE most efficient temperance organization in this country, though not the largest, is the Catholic Total Abstinence Union of America, which extends from Nova Scotia to the Gulf of Mexico and California. It is composed

of local unions—these being made up the Total Abstinence societies of a diocese or State—and societies, where no local union exists. An effort is being made to have the League of the Cross affiliate with it; the Knights of Father Mathew have already decided to do so.

The Union rests on the pedestal of religion, has the hearty approval and support of the highest authorities of the Church in this country and Rome, and is under complete ecclesiastical supervision.

The president must be a clergyman, and the members practical Catholics and total abstainers. The bishop of the diocese where the president resides is Spiritual Director of the Union, to whom the officers must submit an account of their work and have recourse from time to time for counsel.

A local union can be formed and admitted only with the consent and approval of its bishop, who appoints its spiritual director; a society can be formed and admitted only with the co-operation of its pastor, who appoints the spiritual director.

All these spiritual directors are, *ex-officio*, delegates to the conventions of the Union, which are held annually, and in which its government is primarily vested.

The Pledge of the Union is: "I promise, with the divine assistance, and in honor of the Sacred Thirst and Agony of Jesus, to abstain from all intoxicating drinks; to prevent as much as possible, by word and example, the sin of intemperance in others, and to discountenance the drinking customs of society." The evils of drink arise from its abuse: but its use is always attended by its abuse in a community, almost always in a family, and generally in the individual. To preserve moderation in the use of drink is so nearly impossible that a mere temperance pledge is of very little value; the only truly efficacious remedy is total abstinence.

For strength to persevere, members rely on the aids of religion, especially devotion to the sacred thirst and agony of Jesus, and the Sacraments. The Church grants them a special plenary indulgence on the feast of their patron, Nativity of St. John the Baptist, and partial ones on three

other days, to be designated by the Ordinary of their respective dioceses.

The object of the Union is to spread correct views regarding total abstinence, encourage and aid communities and pastors in establishing new societies, and by popularizing Catholic total abstinence, promote the practice of Christian temperance; as the Religious Orders, by vowing poverty, chastity and obedience, popularize these virtues, secure the Christian practice of them, and combat the contrary vices.

To attain its object, the Union endeavors to carry on a continuous campaign of agitation, education and organization. This campaign is not confined to teaching the best methods of temperance work; it teaches, and also keeps before the public, the pernicious effects of the liquor traffic and the magnitude of the evils of drink, especially among Catholics.

This campaign is carried on by means of personal appeals, rallies, public lectures, the publishing of national and local bulletins, and the use of the press generally.

In its last convention the Union urged each society to have a permanent committee on missionary work among the victims of intemperance. A fixed sum is to be appropriated for the work of this committee, which is to send out tracts on temperance where they are likely to do most good; and to try, especially by personal appeals, to reclaim the intemperate. Great importance is attached to the work of this committee.

Rallies are held by societies, with the co-operation of the pastor and assistance of the local union, to form new societies and recruit old ones. Local lay speakers are encouraged to address these meetings. Not the intemperate only, but especially those who never drank, are asked to take the Pledge and join the society: for if the work of temperance reform is to make any progress, the backbone of the movement must be made up of those who never drank. They are asked to take the Pledge, not for themselves—though "Let him who thinketh that he standeth, take heed lest he fall"

—but that others may be encouraged and strengthened by their example to take and keep it.

Children in school are to be taught the baneful effects of intoxicating liquors, and the correct principles and value of Catholic total abstinence. The Union is not satisfied with the mere giving of the Pledge to children at Confirmation or first Holy Communion. It would have the boys especially enrolled in total abstinence cadet societies, from which at a suitable age they should graduate into the men's societies. In this matter particularly is it true that, "It is good for a man, when he hath borne the yoke from his youth." He is then without the knowledge of the taste of alcohol, and is not likely to acquire it afterwards. The Union is anxious to have cadet societies in all parishes.

It organizes societies of women and girls, as well as of men and boys. The special duty of the third vice-president of the Union, a woman, is to look after this department of the work. The late Bishop Gilmore advocated not only the formation of such societies, but also the employment of women as lecturers. This is now done.

The last convention again called upon societies and individual members of the Union to do all they can to enlist Colored Catholics in the cause of total abstinence.

As the example of those in conspicuous positions is the more efficacious, the Union has ever been desirous to have the reverend clergy enlisted publically in its ranks. The sooner they are enlisted the better for all concerned.

The Union has a lecture bureau and furnishes lecturers for public addresses, to spread Catholic total abstinence principles and create public sentiment, rather than to increase its membership. The first place among these is held by the Father Mathew Lectures in the Catholic University. There is also a national literary bureau, which issues the Catholic Temperance Truth Tracts and monthly bulletins. These bulletins are means of communication with the societies rather than of furthering the cause among outsiders.

It devolves upon the local union, familiar with the

needs and customs of its locality, to adopt its own individual plan for carrying out in detail the work outlined by the National body. As an invaluable aid in circulating these ideas and carrying on the campaign, the monthly bulletin issued by the local union takes foremost rank. Addressed ostensibly to the members, it is in reality to the public that it appeals. Bearing the stamp of the locality whence it issues, prepared with special reference to local wants, entering minutely into "home" matters, it creates a "home" interest, or one that a National document never could. The true exponent of the aims and methods of its union, it enters a field entirely its own. The local press (non-Catholic) seeing a news item in it, will oftentimes print the entire article, frequently commenting upon it editorially, and thus give a great prominence to such enunciations. In this way the doctrines of Catholic Total Abstinence are carried to thousands of readers who otherwise would never hear of them.

That local bulletins are well received and have a wide circulation is evidenced in the fact that the authors of the Pittsburgh bulletin have received from prelates all over the country, and even from Rome, letters highly commendatory of their work. And in all these letters, the one point universally commented upon, praised and encouraged is the frank statement of facts and fearless tone that characterizes them.

The preparation of these local bulletins is in the hands of a committee composed chiefly of lay persons, who see and feel, more keenly perhaps than do the Rev. Clergy, the evils and disgrace of drink among Catholics. Working and associating with non-Catholics, they frequently are reminded, and in no complimentary way, of the ponderance of Catholic saloons and drunkards. With a zeal fired with this taunt, and a strong desire to wipe this stain from the Catholic people, it is not to be wondered at nor condemned that the bulletin is oftentimes fierce in its tone. Those who see evils clearly, and feel them keenly, are zealous for their repression.

As a literary production the local bulletin may not be polished nor learned, but its earnestness compensates for this; nor is it the most learned and polished publication that does most good, but rather the one that presents the facts in the clearest light. Light is the preat purifier. These committees may make mistakes, but better a few mistakes than no effort.

Items and short articles are also given to the press; and appearing where they are not looked for have often the better effect. As might be expected, that portion of the Catholic press subsidized by liquor dealers' advertisements, will not receive such articles, nor notice the bulletins except to condemn. These recreant papers have much of the intemperance among Catholics to answer for.

The last convention urged all local unions to have a literary committee and issue bulletins. Some of them have a special per capita tax for the work of this committee.

The Union holds much more advanced views than it took at its formation a quarter of a century ago. Its last official declaration of principles—at the general convention in St. Paul, August, 1894—is: "All intoxicating liquors should be banished from Catholic homes, political and social clubs, banquets, and gatherings of all kinds. Saloon keepers should be excluded from membership in all societies of Catholics. Catholics should not support Catholic papers that allow liquor dealers to advertise in their columns; and they should do their best to make the name of Catholic stand unmistakably for total abstinence." The convention wished a hearty Godspeed to every worker for total abstinence, whether working along its lines or not; and recommended Catholics to study the ways and means of other organizations, and to co-operate, when possible, with non-Catholics for the repression of intemperance.

A former convention appealed to Catholics to exercise their rights as citizens, to secure suitable legislation in regard to the sale of intoxicating liquors. Members are free to hold whatever opinion they deem proper with regard

to Local Option, High License, the Gothenberg System, Prohibition, etc.; but the Union has been careful not to identify itself with any of these measures. It has said, however, that the saloon tempts men, propagates vice, and blights the lives of all coming in contact with it. The Union aims at carrying out all that is put forth in the pastoral letter and decrees of the Baltimore Council about the sale and use of intoxicating liquors.

As the Union declares that it is itself the only official exponent of its own principles, the proceedings of its later conventions have been kept closely in view in the preparation of this paper.

Whatever may be thought of the C. T. A. U. of America, its principles and methods, even its enemies must acknowledge that very little permanent work had been done or progress made in Catholic temperance reform before it entered the field, and that a great deal has been accomplished since, and chiefly through its instrumentality. It must not be judged by its numerical strength but by its work. It has made thousands of converts to its principles that are not enrolled in its ranks, and its compact organization and zealous membership give it power out of all proportion to its numbers. Its views may appear radical and its methods novel; but if experience teaches anything it teaches that the abuse of intoxicating liquors is so intimately associated with their use as a beverage as to be practically inseparable from it, and that their use is the occasion of untold suffering and misery, and makes the way easy to the commission of almost every kind of sin and crime, and that only an organization of total abstainers like the Union can successfully combat intemperance.

M. A. LAMBING,
Pres. C. T. A. U. of Pittsburgh.

THE AMERICAN LEAGUE OF THE CROSS.

THE writer of this article being at present pastor of the Holy Family Church, Chicago, in which the American League of the Cross was first established, and, having witnessed its results, considers his practical acquaintance with its workings a sufficient reason for accepting the Editor's invitation to furnish a paper on this subject.

The American League is the namesake and almost a copy of the original English League started by Father Nugent, of Liverpool, in 1872.

Its spirit may be expressed in the words of Cardinal Manning, as quoted in the League's first circular:

"Now, my dear friends, listen! I will go to my grave without tasting intoxicating liquors, but I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness, that man is a heretic condemned by the Catholic Church. With that man I will never work. Now, I desire to promote total abstinence in every way that I can; I will encourage all societies of total abstainers. But the moment I see a man not charitable, attempting to trample down those who do not belong to the total abstainers, from that moment I will not work with those men.

"I would have two kinds of pledges—one for the mortified, who never taste drink, and the other for the temperate, who never abuse it. If I can make these two classes work together, I will work in the midst of them; if I cannot get them to work together, I will work with both of them separately."

Elsewhere the same high authority supplements these expressions:

"The Catholic Church has always taught the lawfulness of using all things that God has made, in all their manifold combinations, so long as we use them in conformity with the law of God. Drunkenness is not the sin of the drink, but of the drunkard. Nevertheless, in every utterance of the Church, and in every page of Holy Scripture, wine is surrounded with warnings. The extreme facility of

its abuse, its subtle fascination, its overpowering spells, and its stealthy imposition of bondage on the intellect and the will of the lowest to the highest natures, are all set forth in the word of God, 'as by the hand of a man writing upon the wall.'"

The American League of the Cross was founded in Chicago, 1883, by Rev. James M. Hayes, S.J. It was his intenion to establish an organization which would rest on the solid foundation of Catholic teaching, free from any Manichean taint, face the existing conditions of society, and harmonize with actual facts and experience. During the course of his ministry in St. Louis, about 1876, he noticed that a great number of men came to the pastoral residence to take the pledge from him, for no other reason, as far as he could see, than because his name was easier to pronounce and remember than any of the others placed over the confessionals in the church at that particular period. He also found that many of these men had been negligent in the practice of their religious duties for years. Naturally he took occasion to urge an improvement in this matter, as well as in temperance, and made this the *sine qua non* of giving them the pledge. The reformed ones soon brought others, this mild proselytism being always imposed on them as a duty. As the number of applicants increased, he began taking down their names and addresses, to show them that he took an interest in their welfare, and, now and then, when opportunity offered, he paid them brief visits at their homes. In 1872 Father Hayes came to Chicago, where he followed the same quiet course till 1883. In that year he determined to try the plan of having two pledges, a total and a partial one, hoping that this would enable him to enlist so many in the good cause that the mere force of numbers would, in course of time, effectually influence public opinion and eventually effect legislation. For this purpose, with the permission of his superiors, he organized the American League of the Cross. Before commencing the work, he went to ask the approval and blessing of his Grace Archbishop Feehan, of Chicago. Both were most cordially granted. To this blessing the

Reverend Father is fond of referring, as the source of all the success which has since attended his efforts.

The founder of the League avoided the not uncommon mistake, especially among non-Catholics, of exaggerating the merits of temperance, as if it were a virtue far superior to humility, chastity and the rest, whereas it is only one of many Christian virtues on the same plane as prudence, justice and fortitude, and has no claim to the unique position of being the only virtue worth practising. He never pretended that his object was temperance alone. As he himself explains in a circular: "The pledges are merely supplementary to the use of prayer and the sacraments." He knew that temperance would enable men to lead purer lives, and found that they were in a better mood for reformation, and they saw more clearly the necessity of divine grace, and the efficacy of sacramental helps, whilst they were still smarting under the wounds of intemperance and humbled by their unexpected weakness.

Since he aimed above all things at saving the individual soul that was being ruined by intemperance, and knew the sacraments to be the most potent means, he always made confession and Communion essential elements in the reformation. He soon found that the total abstinence pledge was not enough, that with the best intentions in the world the poor victims were forced into occasions which were almost unconquerable, *though there might be no special fondness for drink in itself.* Hence, he added to the pledge the promise not to enter places where intoxicating drinks are sold.

Experience counts for something, and doubtless we can safely follow in the footsteps of this Nestor of Temperance, the venerable Director of the American League of the Cross, who has trod all the depths and shoals of ruin wrought to souls and bodies, families and communities, by the pitiless tide of intemperance.

To quote from the first circular of the League, the *objects* are: "To promote the great glory of God and elevate the religious and social state of our people by the suppression of intemperance; the formation of a sound public opinion on

this and kindred questions; and a cordial union of all Catholics, both clergy and laity, in a warfare against drunkenness and the drinking habits of society."

It is not the aim of the League to engage in any political crusade, unless the efforts made by men of all parties for the welfare of humanity can be called political; its special purpose is not to attack saloons and assail liquor-dealers, for there are many aspects of the temperance question which may very properly arrest the attention of civic federations and feel the reforming hand of philanthropists, but which do not fall directly within the scope of the League, which deals primarily with individual action and responsibility.

The *means* used by the League are prayer and the sacraments, total and partial pledges, occasional meetings, lectures, the public press, pamphlets, circulars, good example of the members, inducing others to join in the movement, and the formation of branches of the League wherever practicable.

There are *no fees* of obligation in the League; as it is believed that the expenses necessarily incurred will be amply met by the free-will offerings of the members, who have felt the benefits conferred by the League.

The *conditions of membership* in branches intended for men only, are: To be at least seventeen years of age, and to sign one or other of the following pledges, which are in the form of coupons attached to corresponding stubs, which the Director keeps:

"I . . . . . promise to you, Rev. Father, and to the League of the Holy Cross, by the help of God's grace, to abstain from all intoxicating drinks, to discourage their use, and to refrain from entering, without strict necessity, places where such drinks are sold.

"Tickets of admission signed as above in my presence.

. . . . . , Rev. Director of the League.

"Chicago, Ills., . . . , 189 . No. . . ."

"I, ... , for the sake of helping to discourage and discountenance intemperate drinking customs, hereby promise to you, Rev. Father, and to the League of the Holy

Cross, to abstain, by the help of God's grace, from drinking in places where intoxicating drinks are sold, and from entering such places without strict necessity."

A subsequent development of the work, and a fuller perception of the actual needs of the times, led to the substitution of the following form for the foregoing partial pledge:

"In view of the alarming abuses of the "treating" custom, ... hereby promises that for the space of . . . . from this date, he will neither accept nor offer a "treat" in any place where intoxicating drinks are sold. He also, in token of his earnestness in this matter, engages himself to faithfully wear, for the same length of time, the badge of the Second Division of the American League of the Cross, in which he is hereby enrolled.

. . . . . .

"Rev. Director A.L.C.,
Holy Family Branch."

Though there are thousands of total abstainers in its ranks, the League is not, and never was intended to be, a total abstinence society. There were already numerous excellent ones in existence at the time and place of the League's organization. What, then, is it? It is simply a union of partial abstainers in aid of the thousands who have already taken the total abstinence pledge and received the sacraments; and the common object of all is to lessen the temptations to which even the best disposed are subjected, whether they have a fondness for drink or not. The total abstainers become members of the League by the pledge against entering saloons, taken at the same time they took the total abstinence pledge. The differences between the two classes of organizations are mainly these:

1. The League being merely a union, there is no list of members accessible to all, and no one knows who belong to the League except the Director.

2. It has as little paraphernalia as possible. There is no imposing array of officers, no printed constitution and by-laws. In its conception it meets the Horatian require-

ment "sit simplex dumtaxet et unum," and believes that the way to practise temperance is to practise it without any complicated methods. This does away with the common delusion that constitutions will take the place of hard work, and that all that is necessary to start temperance a-booming is to draft by-laws and elect officers. Those who can work best with such helps will find a fund of suggestion in the appendix to Bridgett's "Discipline of Drink."

3. There are no fees, charges or collections. These often keep men from joining an organization, and experience proves that the expenses can be met by free offerings.

4. There are no regular meetings. Many total abstainers will not join a society, lest they might be ranked among reformed drunkards; and those who do are usually careless about attending meetings. The average temperance society but too often degenerates into a monthly meeting of about a dozen earnest spirits, who spend most of the time discussing the finances of the society. To escape these disadvantages, the League has no regular meetings, but is subject to the call of the Local Director.

5. It combines total and partial abstinence, keeping out of saloons and anti-treating, so as to gain the prestige, influence and co-operation of large numbers.

6. By its system of promoters, or by regular membership, it takes in men, women and children, all who can be benefitted by temperance, or help the cause, not excluding those outside the Church.

I question whether we have yet learned the true value of numbers, or attached sufficient importance to mustering voters, in order to affect legislation. Should we not gather in those who are well affected toward temperance, even though they look with an evil eye on total abstinence? They are not with us now because we have repelled them and classed among pariahs those who do not bear the mark of nobility conferred by the profession and practise of total abstinence. They have as yet seen no way in which their undoubted influence for good, and their willingness, can be used in behalf of temperance. If we can gather those

scattered forces together in some organization, if it were only on the basis of taking one drink less a day, or even spelling the word "temperance" once a day, we have added to the active contingent of temperance. If we need greater numbers, whether to influence legislation or for any other purpose, we must erect in our temperance work, a platform on which numbers can stand; our temperance creed and tests must not exclude the faint-hearted or frighten away the timid.

"In union there is strength." Suppose that in any large city we could enroll five hundred or a thousand men in different parishes, till we had twenty thousand voting men pledged to abstain from "treating" or entering without strict necessity places where intoxicating drinks are sold; with such an organization back of us and susceptible of some common impulse and ready to be turned against the common foe, would we not be in a better position to demand a respectful hearing and the correction of some of the most flagrant abuses of the liquor-traffic, than we have yet been able to compass by total abstinence societies alone?

In the American League of the Cross, even women, who, though not usually placed in a position to become the victims of the saloon or treating habit, are generally the greatest sufferers by the intemperance of others, can do a great deal by becoming promoters of the movement and soliciting the names of relatives and friends for the roll of honor. Promoters' cards are issued to them, and a certificate, as well as a badge, is given to them for every new member whose name they present. Space does not allow me to give a sample of card and certificate. The Director keeps a stub containing the number, name and address of each person who receives certificate and badge.

Permit me to express my humble opinion that in temperance work, the devil that needs to be exorcised is not the natural appetite for drink. The real devil is the screened saloon. The devil is the treating habit. The devil is the accomplice of the saloon, the pilot who steers the weak into danger. The devil is cowardice

on the part of the victim. To get at the root of the evil we need not waste much time on a supposed natural craving, for that is comparatively uncommon; but see how we can prevent young and old from acquiring a taste for liquor, a taste which is generally not natural like the desire of the infant for milk. It is true that long indulgence creates such an unconquerable appetite that the drunkard will say, "when I take the first drink, I cannot stop;" but that is an acquired habit. Men who drink to excess seldom begin through a mere animal love for drink. I have spoken with a great many prudent priests who have seen every phase of intemperance, and I have been astonished at the unanimity with which they have rejected the idea of congenital or hereditary appetite for drink. "Speak to the man who has made his first 'bad break.' Will he defend himself by saying that what brought him into trouble was an unconquerable appetite for liquor; that his visits to the saloon were always made alone; that he went there only for the purpose of drinking, and that, impelled by the craving, he drank again and again until his appetite was satiated? Not at all; but he will tell you that he had, in the beginning, no more appetite for liquor than you have; that there was no danger for him on that score; that the whole thing was an accident; that he had simply met some friends, accepted the invitation to go in and have something; that of course he put up the drinks for the crowd when his turn came round; and that before he was aware of it, he must have taken too much, for he was able to remember nothing after a certain period." It is generally sociability, companionship, a false idea of what friendship, decency or propriety require, that lead men astray. John and Tom and Ed are walking along the street; they pass a saloon. "Come in and let us have a drink," says John. He pays for the drinks; but Tom has a notion that good fellowship requires him to do as much as John did; so he calls for and pays for the second round. Ed must be at least as decent as the other two, so he insists on treating also, and that makes the third round; though all three of the drinkers may be full up to the neck, and none of

them stands more in need of liquid refreshment than he does of a pair of Chinese chop-sticks. Whilst they are taking their medicine Henry comes in under the influence of a most comprehensive and all-absorbing thirst. He couldn't think of taking a drink alone; that is not the proper form; he was just looking for someone to keep him company, so the other three must take another drink. This, as everybody knows, implies four rounds more, with a result easily imagined.

If it were not for the prevailing idea that "treating" is the proper thing, there is about as much sense in stopping at a saloon to treat to a drink which no one needs as there would be for John to say, as the trio pass a notion store: "Come in, boys, and let us have a neck-tie and a collar;" and when the goods are delivered for Tom and Ed to say, in turn: "Now, let us have another round of neck-tie and collar."

If we want to get at the root of the evil for most men, we must overthrow the despotism of the treating habit. This is the aim of the second division of the American League of the Cross. The members of the first division take a total abstinence pledge; those who join the second division simply give their word of honor that, for a stated period, they will neither accept nor offer a "treat" in any place where drinks are sold, and that in token of their promise, they will wear the modest little bronze Maltese cross of the division. Their engagement does not prohibit them from drinking at home or in a friend's house; they merely discard the foolish treating custom.

Because every saloon is a temptation for some men, the advocates of temperance commonly consider restriction of saloons as the only proper and available remedy. This is unquestionably desirable; but that end is gained also by so working upon individuals as to lessen the patronage of saloons. Since the saloon will stay where it is planted, and will not chase its victims, it seems quite as direct a method to keep the man away from the saloon as to keep the saloon away from the man. To lessen the frequency of temptation, is certainly good; yet, if, as some believe, the saloon cannot

be altogether eliminated under our present political status, it would still seem that more stress should be laid on that force which can always be relied upon to act infallibly, the interior principle dominating man's action, which can be made steady in its movements, because based on conviction in the intellect and strength in the will. This is the primary aim of the American League of the Cross, its secondary aim being to combine all available elements, in removing the inhuman temptations thrown in the path of poor victims, by the wickedness or imbecility of our American municipal authorities.

M. P. DOWLING, S.J.

Church of the Holy Family, Chicago, Ill.

REPARATION AND REPRESSION OF INTEMPERANCE BY THE LEAGUE OF THE SACRED HEART.

THE "League of the Sacred Heart," with its grandly organized army of adorers, silent reformers and sanctifiers of society, is well known in every nook and corner of the world where zealous Jesuit missionaries have penetrated.

In the general plan of the organization, the object of petition, in which all members unite, varies with each succeeding month. The *parole* is given by the general of all the loyal hosts, and passed from leader to leader until the rank and file have heard the word. Then all the voices send up one grand cry of love and reparation, whose harmony reaches the heavens and touches the Sacred Heart of the great King; and He answers the sweet melody of "Thy kingdom come!" with words that are graces and new creations, making joy on earth and greater glory in heaven. The echoes of these divine words are repeated in many tongues by the *Messenger of the Sacred Heart*" all the world over.

Whilst the annals of this warfare of love record numberless and wondrous victories, there is one foe against which the leaders of this gallant army have found it necessary, within

recent times, to direct their special attack. It is the demon of intemperance. To combat its incessant attacks there has gone forth a general call, to all associates of the League, to pray and labor for the suppression of the evil. The labor consists in personal sacrifice, which gives to prayer that sweet aroma of unselfish love which, spending itself for God, becomes more and more spiritualized and assimilated to that immortal likeness to which it was fashioned in paradise.

OBJECT AND MEANS.

To suppress, therefore, the evils of intemperance, the League invites its millions of Associates to offer up to the Sacred Heart some *prayer, good deed, or abstinence from certain or from all intoxicating drinks, for a time or for life.*

It will be noticed that the means here suggested for the suppression of intemperance differ in character and degree. The society admits to a co-operation in its work of temperance reform, (*a*) those who for some good or necessary cause do not abstain from spirituous drinks, (*b*) those who abstain for a given period of time or under limited conditions, (*c*) those who are total abstainers. Hence we have here three classes of temperance workers, all of whom *unite prayer*, as an essential requisite, with their work of reform. Accordingly the associates make their choice of

THREE OFFERINGS:

1. *The Supplicants' Offering*, made by those who for one reason or another cannot abstain from spirituous drinks. They are the First Class, and they offer certain prayers, self-sacrifices, alms-givings and other good deeds, daily in these words:

O Divine Heart of Jesus, through the sorrows of Thy Blessed Mother and the prayers of St. Joseph, I earnestly beseech Thee to keep me from intemperance, and to pity, pardon and convert the unhappy victims of excessive drinking (particularly . . . . .).

To procure their conversion, I promise . . . . . (here is registered a resolution to perform some special act or acts of devotion).

2. *The Trial Offering*, made by those who promise to abstain for a time only, either from certain or from all intoxicating drinks. It is the offering of the Second Class, and is made daily in this way:

I promise, in honor of the Sacred Heart of Jesus, to abstain from . . . . intoxicating drinks for the next . . . . . year, ... months, ... weeks.

3. *The Heroic Offering*, made by those who promise to abstain *for life* from all intoxicating drinks. They are the Third Class.

This offering does not bind under pain of sin; it should not be made without the consent of one's confessor or spiritual adviser; it is not a *pledge*, nor is it the same as the "Heroic Act" made for the souls in purgatory. Finally, it does not exclude the use of liquors in medicines when prescribed, nor in food and condiments: when used in this way they are not considered intoxicating drinks. The Heroic Offering should be made in these words, and it should be repeated every day:

For Thy greater glory and consolation, O Sacred Heart of Jesus, to give good example for Thy sake, to practise self-denial, for the reparation of the sins of intemperance and for the conversion of drunkards, I will abstain for life from all intoxicating drinks.

CONDITIONS.

To make any of these offerings, one should be practising the First Degree of the League of the Sacred Heart, which consists in the simple Morning Offering of the prayers, works and sufferings of each day in union with the Heart of Jesus and for His intentions. Drunkards, or those who are occasionally intemperate, should not be permitted to make the Heroic Offering until they shall have proved their constancy by keeping the Trial Offering one, two or three years. Promoters are not required to make any of these offerings, but they will naturally make at least the Supplicants' or the Trial Offering in some form. The members receive a card on which the degree of temperance work to which they pledge themselves is indicated. This they sign.

OBLIGATIONS.

These offerings do not bind under pain of sin. The Heroic Offering is for life, and it should not be made without the consent of one's confessor or spiritual adviser. Besides the usual Morning Offering of the League, all should repeat daily their offering to repair and suppress intemperance. Each one should give name and address to a Promoter and get in return an offering card. Monthly Communion is recommended. Avoid "treating" to liquor.

Promoters of the League of the Sacred Heart take charge of the Bands of those who make these offerings. Each Band consists of 33 members, about 20 of whom must be in the First Class, 10 in the Second, and at least 3 in the Third.

Each of the Associates, being a member of the "League of the Sacred Heart," is pledged to make the daily Morning Offering of the Apostleship of Prayer. This insures the gaining of the indulgences and other special privileges attached to the union.

H. J. H.

CATHOLIC JOURNALISTS AND THE RECENT ENCYCLICAL.

THE Apostolic Letter *Longinqua Oceani*, addressed to the hierarchy of the United States, contains much that is weighty and practical for the consideration of Catholics in America. A paragraph of the document is devoted to Catholic journalism.

The Holy Father is aware of the activity which the American press has developed within recent years. He justly gauges the power of this medium which largely educates the masses by making public opinion, and which finds no obstacle to its free operation in our laws and traditions. But he keenly realizes that this two-edged weapon may be employed alike for destruction and for edification. Unless the arts that promote intelligence, and the zeal which

prompts enterprise, be regulated by a sound and unifying morality, our unequal progress must lead to disintegration. To prevent this inevitable result of the modern struggle for advancement, which, as by a sort of contagion, has affected with its feverish restlessness, the entire nation, Catholic journalists are to put forth all their endeavors. They are to join in the ranks ready for the march, but—"with religion for their guide, and virtue for their inseparable companion." This is the condition which Leo XIII, our sovereign chief, points out as essential if we would preserve our army from being drawn into the marshes, which though bright with the phosphorous light of worldly success, separate us hopelessly from our true and destined country, heaven.

The Sovereign Pontiff therefore concludes that the vocation of the Catholic journalist of to-day, and above all in America, bears with it the highest responsibilities. He does not hesitate to compare it, in this respect, to the sacred responsibility of the divinely appointed teachers of truth, the priesthood, whose duty it is "to instruct, admonish, strengthen and urge" men in the pursuit of virtue and the faithful observance of the Christian law. "It is, of course," he says, "the proper function of the clergy to devote their care and energies to this great work; *but the age and the country require that journalists should be equally zealous in this same cause, and labor in it to the full extent of their powers.*"

The professional Catholic journalist is, therefore, to work hand in hand with the clergy, for the common moral and intellectual advancement. But to do this effectually and with good result to the Catholic cause, which is the cause of truth, two things are essential. They are, as Leo XIII points out, *concord of mind, by which all seek the same end,* and due *reverence for the constituted authority of the Church.* Let us quote in full the words of our illustrious High Priest on this subject. "Catholic journalists must," says the Sovereign Pontiff, "seriously reflect that their writings, if not positively prejudicial to religion, will surely be of slight service to it, unless in *concord of minds they all seek the same end.* Those who desire to be of real service to the Church, and

with their pens heartily defend the Catholic cause, should carry on the conflict with perfect unanimity, and, as it were, with serried ranks, for they rather inflict than repel war if they waste their strength by discord. In like manner their work, instead of being profitable and fruitful, becomes injurious and disastrous whenever they presume to call before their tribunal the decisions and acts of bishops, and, casting off due reverence, cavil and find fault, not perceiving how great a disturbance of order and how many evils are thereby produced. *Let them, then, be mindful of their duty and not overstep the proper limits of moderation. The bishops placed in the lofty position of authority, are to be obeyed, and suitable honor befitting the magnitude and sanctity of their office should be paid them. Now, this reverence, 'which it is lawful to no one to neglect,' should of necessity be eminently conspicuous and examplary in Catholic journalists.* For journals, naturally circulating far and wide, come daily into the hands of everybody and exert no small influence upon the opinions and morals of the multitude.'"[1]

If any of our readers doubt whether the lesson, implied in the words of the pontifical letter, has any practical application to existing circumstances, he need but glance at random through the columns of a score of publications whose representatives have lately avowed "their steadfast loyalty and unswerving devotion to the Holy See." He will there find it written in plainest black and white, not only that there are factions in matters of Church discipline and ecclesiastical policy, but that a considerable number of so-called Catholic papers are conspicuous by their want of that reverence for authority of which Leo XIII tells us, that "it is lawful for no one to neglect." Sheets styling themselves Catholic, which are habitually teeming with personal attacks upon, and vile insinuations against ecclesiastical superiors, who have every claim to respect inseparable from that "honor befitting the magnitude and sanctity of their office." And if respectable priests lend their names to the support of such journals, can

1 Ep. *Cognita Nobis* ad Archiepp. et Epp. provinciarum Taurinen. Mediolanen. 25th Jan., 1882.

they be acquitted of the charge of injuring the Church and of lessening the authority of their own brother priests, who owe their loftiest title to honor, rather to the sacredness of their office than to any personal superiority? It does surely require no special argument to show that anything which detracts from the sacredness of an officer in the lawful exercise of his authority, lessens that authority itself. For this reason, too, we consider not only out of place in a Catholic newspaper, but full of disedification, all those sensational and gossipy reports about the clergy or bishops, which can only bring derision and contempt upon the ministry. It is no argument to say that these things are sometimes true. Not only is it a plain violation of the eighth commandment to say, without just cause, what is to our neighbor's discredit, even though it be true, but in the case of the clergy, it is an injury done to the entire body of honorable, self-sacrificing and devoted priests, whose constant effort is to lessen scandals and to cover, with the cloak of charity, the weaknesses of others. It is a peculiarity of the prejudices entertained by people disposed to criticize the clergy, that they judge all by what they think of one or two, just as men outside of the Church will condemn her entire constitution because of some trivial defect they have discovered in a part. The Catholic journalist is not so much called on to give his readers facts about Catholics, whether priests or laity—a Jew or pagan might do as much—but he is called on to present facts with that moral light of the Catholic religion thrown upon them by which their meaning, their importance in connection with the eternal destiny of every man, is made plain. His efficiency is to be measured, not by the alertness with which he presents facts in the shape of "news," or by the cleverness with which he knows how to cater to the tastes (often foolish and misguiding) of his readers. His is the task, not of an informant or of a newsmonger, or of a time-server, but that of a teacher whose energies are to be exerted to influence the opinions and morals of men by the sound views which he applies to the questions and topics of the day, so as to prevent the spirit of the age from destroying morality, and from

obscuring faith in the individual Catholic. In the land where opposite religious convictions touch at times opposing material interests, we may be obliged to sacrifice political or social views to such as affect our religion. Then it behooves us to see what is essential, and what is opinion. There cannot be much doubt about the teaching and tradition of the Catholic Church, the teacher with an experience of twenty centuries. Her last experience is invariably utilized in her latest legislation, and hence we are always safe, if we follow the general lines indicated by that legislation, sacrificing slight differences of opinion on non-essentials, to the general aim and unanimity of purpose.

This the Holy Father indicates when he reminds the Catholic journalist that there are certain rules and cautions laid down for his guidance in the Plenary Council of Baltimore.

"We have, ourselves, on frequent occasions, laid down many rules respecting the duties of a good writer, many of which were unanimously inculcated as well by the Third Council of Baltimore as by the Archbishops in their meeting at Chicago, in the year 1893. Let Catholic writers, therefore, bear impressed on their minds our teachings and yours on this point, and let them resolve that their entire method of writing shall be guided thereby; if they indeed desire, as they ought to desire, to discharge their duty well."

It would be wrong to deny, that there are at present a goodly number of Catholic journalists in the United States, whose work is within the lines indicated by the Sovereign Pontiff. The Boston *Pilot*; the *Catholic Columbian*, of Columbus, Ohio; the *Catholic Review*, of New York; and others, too numerous to be mentioned here, are, at the present writing, representative of that clean and dignified journalism for which we ought to be conspicuous, inasmuch as it is in harmony with the aims and methods of the Catholic Church. Nor does the larger amount of "news," and the sensational novelty of the gossip columns of other journals, compensate for a lack of this solid quality. For it is certain that there are too many, by far, of nominally Cath-

olic journals, that act almost constantly in direct violation of these principles, either by abetting insubordination to lawful authority, or by that irreverent gossip which connects religion with vulgarity, and thus arouses a spirit of criticism and indifferentism in religious matters which destroys piety and faith.

There cannot, indeed, be any excuse for the offensive course adopted, by some of our so-called Catholic journalists, of discussing clerical differences, or the supposed errors of ecclesiastical superiors. If secular journals choose to seek in this field their topics for creating sensations, we cannot hinder it; nor need we much concern ourselves about the effect. Catholics would not credit such gossip, if it were not repeated in their own religious journals, whose duty it is to discountenance it as far as possible, and to undo the injury and prejudice created by the secular press against the Church and her accredited ministers. If there be contentions and scandals among the clergy, it is not for Catholic newspapermen to act the part of champions or reformers, much less to hold up to derision priests and bishops whilst in the exercise of their sacred functions, and the enjoyment of the rightful respect of their people. Who are these self-appointed judges claiming license for their vile tongues and pens, and at the same time invading the sacred precincts which their ill humor chooses to intrude on? For all causes judicial and ecclesiastical between priest and priest, bishop and bishop, or their subordinates, we have a tribunal endowed by highest authority in the Church, not only to examine and to judge, but also to execute sentence. The authority of the Apostolic Delegate, over and above that of clergy and bishops, is all-sufficient to preserve "in the Clergy, discipline" and "in the Bishops, mutual charity and an intimate union of souls." As for the laity, they will readily co-operate with their leaders, if those who cause and fan dissensions could be made to keep their peace.

But we have trespassed the limits of our allotted space in wishing to emphasize the words of our Holy Father to the Catholic journalists of this land. There is hardly a class of

men, not excepting even the clergy, who exercise so decided an influence in shaping the future welfare of our republic and the progress of the Church as do Catholic journalists. Yet it must not be forgotten, that the efforts and struggles of the journalist are poorly recognized by the great mass of those for whom he conscientiously labors. It has often been said, and is surely too true, that Catholic editors—and we speak of the best among them—are neither justly paid for their harassing work, nor honored for their devotion to duty. It is not the want of means that prevents us from properly sustaining them ; nor is it ill will. It is, partly, the indifference begotten by so much gleaning among, and feeding upon, secular journals. We have ceased to prefer what is nourishing, because we have what flatters our palate. The men who would gladly give us honest goods are passed by, in the search after show and tinsel.

There is a remedy for this. We believe that it lies with the clergy. They have it in their power, not only to raise the standard of Catholic journalism, but also to raise the condition of the gifted and honest journalist, whose labors, well performed, would double and triple the efforts of the sacred ministry in Christianizing modern society in this land.

THE CATHOLIC CLERGY IN POLITICS.

IN a preceding article we gave a brief sketch of what we may term the political activity of the clergy in the different countries of Europe. From what was said, it was evident we had no intention of limiting ourselves only to such conclusions as would be suitable to our own peculiar conditions in America.

Our purpose in the present paper is to make our own conditions the subject of special inquiry. We shall lay a sure foundation for our conclusions by going back to the principles of our faith, from which alone we can get a correct estimate of the Church's attitude and action, in a matter at once so difficult and delicate as politics. According to this method,

there will be less danger of error in forming a practical judgment of what should be the political attitude of the Church's ministers. In our summary of the fundamental principles we shall have indeed nothing new to reveal to our readers, but we would emphasize the fact that the subject matter we are treating takes us into a region, which, so far, has been little explored by the theorists of natural and divine right, and, consequently, the necessity is the more urgent that we trace our principles from their very source. The more firmly we vindicate essential and inalienable rights, the more ready are we to give up accessory rights in favor of superior claims.

In this way, too, we shall frequently find that many questions are not political questions, simply because they are treated by politicians. As we shall give in a future article the practical application of our principles to the political action of the higher Church authorities, space for the present confines us to such conclusions as will find ready service in the life of priests.

I. The Catholic priest is the minister of the Church and the dispenser of her mysteries. The end of his activity, therefore, should coincide with the end and purpose of the Church. Her spirit should be his spirit, her laws his rule of action. Now the end Christ had in establishing His Church is two-fold—the glory of God and the salvation of man. The glory of God and salvation through Christ being not only the end of the Church, but also the end of every man, this ultimate and supreme end of mankind cannot be secondary, and to it, consequently, every other end must be subordinate. For the priest, therefore, who is the minister, the representative of Christ and His Church, the *Alter Christus*, who is to see to God's glory here, and man's salvation hereafter—for the priest above all others, everything must be subordinate to this one purpose of his very existence and dignity.

The Church was founded immediately by Christ, and founded on Christ. As the body of Christ, she lives His life and participates in His divine power to teach, to govern, to sanctify all mankind. She is not *of* the world, though placed *in* it, and *for the benefit* of the world. She is God's kingdom

on earth, but a spiritual and supernatural kingdom; a kingdom of divine truth, of divine authority, of divine grace—a true, visible and perfect society. As a spiritual society, the Church looks to spirituals, and has no right over merely temporal matters. As a perfect society, she has within herself all the means necessary to effect her end and purpose, and that independently of any earthly power; and as a visible society, she has a divine right to exercise her power over so-called mixed matters, over matters that concern her exterior discipline and administration.

Among her own members, moreover, Christ established in the Church a hierarchical distinction, giving to St. Peter and his successors, the Popes, the plenitude of power as His vicars on earth. To the bishops, who are the successors of the other Apostles, He gave the power to govern, under the jurisdiction of the Pope, the particular churches "in which they are placed by the Holy Ghost."

The priests, who in the exercise of their ministry depend on the authority of the bishops, form the most numerous part of this ecclesiastical hierarchy. Owing to this large numerical preponderance, it is through the instrumentality of her priests that the Church carries out a very large share of the work of illuminating and directing men's minds and hearts, by the divine truth and divine law, and of finally leading them to the attainment of their final end, by her sacraments. Of the priest, therefore, may it well be said, that he is the mediator between God and man. He has been taken from among men, as Aaron was, and "is ordained for men in the things that appertain to God that he may offer up gifts and sacrifices for sin." As he is "another Christ," the mission of the humblest Catholic priest may be heralded in the words of the angel at the advent of the High Priest, Jesus Christ, "Gloria in excelsis Deo, et in terra pax hominibus."

A "man of God," the priest should be near to God; a "man of the people," and their "angel of peace," he should be close to men and all in all to them.

These principles showing forth the supernatural end and the incomparable dignity of the priesthood, and the relation

of the priest to his people, are the axis about which revolve the conclusions pertaining to our subject. For the present we may embrace them in the following proposition: When there is question what use the Catholic priest should make of his civil and political liberties, he must have paramount in his mind his sacerdotal dignity, and measure the exercise of those liberties according to his priestly duty. In other words, the exercise of his political rights should always be in conformity with his function of mediator between God and man, as far as this function is determined by the very nature of his calling, by divine and ecclesiastical law, and by the special prescription of his hierarchical superior.

II. The end of the State is to procure the temporal welfare of mankind. The distinction between religious and civil society arises, if not from natural right, at least from divine positive right, since God himself has confided to His Church, and to her alone, the sanctification of men.[1]

The State is, therefore, by no means the source of all rights.[2] In the first place, the State has no power over those things which God has reserved to the Church.

Furthermore, the State supposes the natural rights of man, as it supposes, also, the existence of the family, and its rights. On the contrary, it is the mission and, therefore, the principal right of the State, to guarantee and to protect all the natural and legitimately acquired rights of its citizens. Hence the State is not a great paterfamilias. It cannot usurp the rights of parents regarding their children, or their education. It is not the administrator, and much less is it the proprietor, of the chattels of the people. The claim of such rights for the State has always been the favorite arms of the enemies of the Church, in order to destroy her rights over education and temporal possessions.

It is the province of the State to accord, in a greater or less measure, what are called civil and religious liberties. We

1 "Itaque dux hominibus ad coelestia, non civitas, sed Ecclesia debet: eidemque hoc est munus assignatum a Deo, ut de iis quae religionem attingunt, videat ipse et statuat." Leo XIII, Encycl. "Immortale Dei."

2 Syllab. prop. 39.

may draw here the distinction between *civil* liberty and *political* liberty, as understood in modern times. *Civil* liberty is the freedom granted to each citizen to exert his own activity without hindrance, to attend to his business and to the affairs of his family, and to look after his private interests, without restraint on the part of his fellow-citizens or public authority. *Political* liberty, in general, is a certain participation by the citizen in the administration of public affairs, the right of suffrage, and the right of being elected to all offices and dignities within the gift of the government. According to the modern idea, a people enjoy the more liberty the more they share the sovereignty. The more democratic the regime, the more perfect the political liberty is said to become. Of these liberties, civil liberty is certainly the more advantageous to the citizen. It is a concrete, real and practical liberty, which reaches to the very details of life, and renders its possessor free in all legitimate acts. It can prevail under any political constitution. Political liberty, on the contrary, is more general, more abstract, and, so to say, more metaphysical, since ordinarily, the people have but a virtual sovereignty, as the actual exercise of the sovereignty passes entirely to their elected representatives. Furthermore, the greatest political liberty, *e. g.*, the widest extension of universal suffrage, can serve to suppress one's most precious liberty and bring about the most oppressive civil servitude, as in the case, for instance, of Socialism.

III. The Church antagonizes neither civil nor political liberty; but she has always been careful to favor, in a special manner, the civil liberties of the people, even in times and countries where they enjoyed no liberty. It is this predilection of the Church for civil liberties, which has been truly called "the social and divinely liberal penchant of Christianity."

To speak of the Church, is to name her clergy; to define her social penchant in this sense, is to say that this penchant has always inspired the social action of her clergy, and has always been one of the most powerful levers of her

civilizing influence. This is why this liberty flourished so admirably in the great "respublica christiana" of the middle ages. It was, in fact, two members of the clergy of that time who wrote these significant lines: "Duae causae sunt, quas homines affectuosissime tuentur, et quas praeponunt animabus suis, altera fidei, altera libertatis."[1]—"Duo sunt, justitia et libertas, pro quibus quisque fidelis usque ad sanguinem stare debet."[2] A proof of this, as strong as it is evident, is the fact that in those ages of faith the labor-associations and guilds attained, under the fostering care of the Church, an expansion that has never been reached to the present day.

Now what use should the priest make of his civil and political liberty? We answer:

1. That which best safeguards his dignity, and which secures him the esteem and the confidence of his people. The Church has always jealously guarded the dignity of the priesthood. Nor did she think she was encroaching on the rights of the civil authorities, or violating humane quality, when she made it the object of special legislation.

For this reason canon law grants to the clergy certain privileges, for instance those of "immunity and exemption." It is true that the constitutions of modern States do not follow in this the example given by the "ius Romanum"; it is also true that we sincerely accept the regime of these same constitutions, asking for ourselves nothing but the "common rights." But this is in no wise a reason why we should consider those privileges an "*abuse* of former ages." Such an appreciation would only be the expression of thoughtless enthusiasm, and such language would be doubly reprehensible in the mouth of a priest. The fact that nowadays the State no longer recognizes these ecclesiastical "liberties," and sometimes cannot even do so consistently, may prove the "diminution of truth among the sons of men."[3] It is on account of this spirit in the laws of our

1 Joh. Saresb. ep. 193.

2 Petrus Bles. tract. de instit. Episc. 3 Ps. xi, 2.

century that the Holy Father declared: "a religious age would never have tolerated them."[1] For the same reason Leo XIII does not cease to remind the Christian world that, while we accommodate ourselves willingly to the present circumstances, we should never forbear the defence of Catholic principles. Expediency may sometimes save a country, but principles save the world. Prominent among the teachings of the Holy See which Leo XIII recalls to mind, we find also the Syllabus, in which Pius IX indicates the very fountain and source of those privileges.[2] Finally, even in our days, the Church maintains in all its rigor the "privilegium canonis," in order to defend as well as possible the security, the liberty, and the dignity of the clergy.[3]

For the same purpose Canon Law makes other regulations, by which the clergy are put under restraint in regard to the free exercise of certain civil and political rights. Thus she prohibits some trades and professions which are hardly consistent with the mission of the priest. For there are trades which, although in themselves quite respectable, are nevertheless inconsistent with the life of a priest, who should be the embodiment of meekness and humility. There is a physical succor to be tendered to suffering mankind, but by other hands than those which daily offer the Immaculate Victim. There are even methods of moral reform, the laurels of which a Catholic priest should not envy: "Illa de quibus erubescit honestas, non debet religio pertractare."[4] "Saecularia itaque negotia aliquando ex compassione toleranda sunt, nunquam vero ex amore requirenda: ne cum mentem diligentis aggravant, hanc suo victam pondere ad ima de coelestibus mergant."[5]

In all cases of doubt the priest will know where to find a competent judge, for "in eiusmodi (erga episcopos) obsequio obedientiaque voluntaria ordo et vita Ecclesiae consistit,

1 Encycl. "Sapientia christiana."

2 Prop. xxxi, 32.

3 Bulla "Apostolicae Sedis": excom. latae sent. Rom. P.

4 Conc. Lat. sub Innoc. II, a. 1139.

5 Greg. M. Regula Pastoralis, p. II, cap. 7.

itemque conditio necessaria agendi recte et ad finem accommodate."[1]

2°. When the necessity arises of *combating* political measures or laws detrimental to religion and the salvation of souls, the Catholic citizen is in duty bound to use all his means and influence against them, and the clergy must employ all their zeal and energy in properly directing their people. "Nothing can be more advantageous for the enemies of religion than inactivity and division among Catholics; the result indeed is nearly always to leave free play to the adversaries. Without doubt, prudence and moderation are always necessary, and the truth must be defended according to the rules of prudence. But nothing is more adverse to the laws of prudence than to permit religion to be persecuted with impunity, and to endanger the true welfare of the people.[2]

3°. In merely political matters the priest is surely at liberty to have his personal preferences and opinions; nothing hinders him from casting his vote, if he does so without any objectionable enthusiasm. But he will above all beware of becoming the instrument of a party, or of degrading himself to the level of a ward politician. So called "Wire pullling" would not only be beneath his dignity, but would weaken, if not totally destroy, the confidence of his people. "Those who would drag the Church and the Catholic people into the narrow camp of faction to serve the interests of a party-spirit, would lose sight of the higher considerations toward which all the activity of Christian people should be directed."[3]

4°. The spiritual duties of a clergyman must never be disregarded, or even neglected, for the sake of others subordinate to them.

5°. If the spirit prevailing in a country is opposed to such a prominent participation of the clergyman in public affairs, the interests of religion itself will confine the priest's activity to the field assigned to him by the duties of his state.

1 Leo XIII ad archiep. Paris, 17 Jun. 1885.

2 Enc. 2 Sept. 1893 to the bishops of Hungary.

3 Card. Rampolla, l. c.

6°. The political conditions may be such as would hardly harmonize with the esteem and respect due to sacerdotal dignity, or as would entirely paralyze the usefulness of his effort.

QUIRINUS.

(*To be continued.*)

THE LIBRARY OF A PRIEST.

THIRD ARTICLE.

DEPARTMENT OF DOGMATIC THEOLOGY.

THE literature of dogmatic theology may be divided into two parts, the first containing works on dogmatic theology proper, the second comprising that large class of books which treat of apologetics as a special branch of dogmatic science. In both divisions we have followed, as far as possible, the chronological order, so as to give the student simultaneously a general view of the historical development of Catholic theology.

The following list does not, of course, pretend to be exhaustive, but it will be a guide in the selection of the more important works treating of dogma. In accordance with the plan suggested by the editor of the ECCLESIASTICAL REVIEW, short remarks have been added to the titles of the books so as to facilitate an intelligent selection for the purpose of special studies.

I. WORKS ON DOGMATIC THEOLOGY IN GENERAL.

S. THOMAE AQUINATIS, O.P. († 1274) *Opera Omnia.* (Various editions,: Rome 1572, 17 vols.; Paris, 1660, 23 vols.; Venice 1787, 28 vols.; Parma, 1852-71, 25 vols., Paris, 1871-80, 34 vols.;—a splendid folio edition, is just now being published in Rome, seven volumes having already been issued, under the patronage of Pope Leo.)

St. Thomas is rightly called the Angel of the School, and the prince of theologians. His most useful works on dogmatic theology are :

De Veritate Fidei Catholicae contra Gentiles, written with

a view to the conversion of the Moors and the Jews of Spain. The principles contained in his treatises on God, the divine attributes, God's relations with creatures, and on divine Providence have lost none of their vigor as meeting the opposition of modern Rationalists, and the arguments of Scripture used in the fourth Book to prove the mystery of the Trinity and the divinity of our Lord, retain their full force against Unitarians.

Summa Theologica, the crowning work of his life, is the best synthesis of Catholic doctrine hitherto framed, wherein it is clearly shown that our dogmas, far from being opposed to reason, are in full harmony with it.

Quaestiones Disputatae, in which some of the deepest problems of theology are more fully explained than in the *Summa Theologica.*

S. BONAVENTURAE, O.S.F. (†1274) *Opera Omnia.* (Rome, 1588-96; Lyons, 1668; Paris, 1864-71; the best edition is in course of publication at Quaracchi. Six volumes have thus far appeared.)

The piety and learning of St. Bonaventure have won for him the title of *Doctor Seraphicus.* His best works are: *In Quatuor Sententiarum libros Expositio*, a complete course of dogmatic theology, considered to be one of the best commentaries on the famous *Sentences* of Peter the Lombard:—his *Opuscula*, particularly *Breviloquium*, *De Reductione Artium ad Theologiam*, *Itinerarium Mentis ad Deum*, of which Gerson said: "opus immensum, cujus laus superior est ore mortalium;" all these treatises breathe piety as well as science, and will prove most suggestive to preachers and spiritual directors.

MELCHIORIS CANI O.P. (†1560). *De Locis Theologicis libri 12* (Salamanca, 1563; Venice, 1567; Louvain, 1569; Lyons, 1704; inserted in Migne's Theol. Curs. Completus, vol. 2). This is beyond doubt the classical work on the important subject it deals with, and one does not know which to admire more, the solidity of the doctrine or the beauty of the style.

F. SUAREZ, S.J. (†1617). *Opera Omnia.* (Lyons, 1630; Venice, 1740-57; Paris, 1856).

His works are the most complete and exhaustive exposition of scholastic theology. "When reading them," said Bossuet, "we hear the whole school;" in fact, his erudition is immense, and whoever wants to know what the scholastics have taught on any given question will find it clearly exposed and solidly discussed in the treatises of the learned Jesuit. Priests too busy to read his twenty-four folios will peruse with great profit the summary of the same published by F. Noël, S.J. (1729) and reprinted by Migne, *Theologiae R. P. F. Suarez Summa seu Compendium*: or the *Summa theologiae scholasticae* written by *Martinus Becanus, S.J.* (Mainz, 1612; Rouen, 1657), which is to our mind a still better *résumé* of Suarez.

COLLEGII SALMANTICENSIS CURSUS THEOLOGICUS (Lyons, 1679; Paris, 1870).

This is a commentary on St. Thomas' *Summa Theologica*, written by three Carmelites, *Antonius a Matre Dei*, *Dominicus a S. Teresia* and *Joannes ab Annuntiatione* for the purpose of clearing up the objections set forth by the opponents of the Angelic Doctor. Deep, clear, concise and yet exhaustive, it is considered by many to be the best exposition and defence of Thomistic theology.

PETAVII, S.J. (†1652). *Dogmata Theologica* (Paris, 1644-50; Amsterdam, 1700; Venice, 1757; Rome, 1857; Paris, 1865).

This is the best *patristic* theology published, particularly valuable in a century like ours when historical theology is so highly appreciated. To a vast and sure erudition Petau joins a sound judgment, and, instead of twisting the texts of the Fathers into his own views, he frankly acknowledges that the language of some is not correct, and candidly explains their mistakes from the circumstances in which they wrote. He is held in high esteem by Catholics and Protestants alike, and P. Schaff[1] says of his theology: "This is still the most learned work of the Roman Church in the history of doctrines."

L. THOMASSINI (†1695). *Dogmata Theologica* (Paris, 1680; Venice, 1730; Paris, 1864). The learned Oratorian

1 *History of the Christ. Church*, vol. iii, p. 616.

walks in the footsteps of Petau, without copying or repeating his predecessor, but rather completing him. His erudition is prodigious, his style clear and eloquent, though somewhat diffuse.

L. LESSII, S.J. (†1623). *De Perfectionibus Moribusque Divinis* (Antwerp, 1620; Paris, 1620; Lyons, 1656; Friburg. 1861; Paris, 1881). A treatise on the Divine Attributes and on God's Providence, clear, solid, full of pious considerations, invaluable for preaching purposes.

V. CONTENSON, O.P. (†1647). *Theologia Mentis et Cordis* (Lyons, 1673; Venice, 1727; Paris, 1875). Each proposition is followed by pious reflections, mostly borrowed from the Fathers, which show how naturally piety flows from dogma.

MARTINEZ DE RIPALDA, S.J. (†1648). *De Ente Supernaturali* (Bordeaux, 1635; Lyons, 1645, 1663; Paris, 1870). The most exhaustive treatise on the supernatural order, grace, infused virtues, etc. His opinion that grace is not *supra vires cujuslibet creaturae creabilis* is commonly rejected by theologians.

A. ARNAULD (†1694); P. NICOLLE (†1695); E. RENAUDOT (†1720). *Traité de l'Eucharistie, La Perpétuité de la Foi de l'Eglise catholique touchant l'Eucharistie* (Paris, 1664, 1669, 1713, 1841). An historical work containing all the documents, ancient and modern, Greek and Latin, on the dogma of the Blessed Eucharist, and, incidentally, on the other sacraments. Critical, logical, exhaustive and well written, it is considered to be the most complete refutation of the Protestant errors on the Blessed Sacrament.

J. MORIN (†1659). *Commentarius Historicus de Disciplina in Administratione Sacr. Poenitentiae* (Paris, 1651; Venice, 1702). A work of remarkable erudition, in which may be found all that the Fathers have said on this sacrament; on this account extremely useful against Protestants who deny the divine institution of confession.

DROUIN, O.P. (†1748). *De Re Sacramentaria contra Perduelles Haereticos* (Venice, 1737; Paris, 1773). One of the best, if not the best work on the Sacraments, especially

written against Protestants; clear, straightforward, critical, constantly used by modern authors.

CHARDON, O.S.B. (†1771). *Histoire des Sacrements* (Paris, 1745; Theol. Curs. Completus, vol. 20). This is the natural complement of the preceding work, as it contains a full history of all that pertains to the Sacraments, and throws a great deal of light on the development of the sacramental doctrine in the Catholic Church.

LAFOSSE, S.S. (†1748). *De Deo ac Divinis Attributis* (Paris, 1730, 1746); MONTAGNE, S.S. (1767), *de Notis Theologicis, de Gratia* (Paris, 1732, 1735, 1737); LEGRAND, S.S. (1780), *De Incarnatione Verbi Divini* (Paris, 1754).

We mention together these three Sulpician writers, because their way of treating theological questions is the same. They endeavored to adapt dogma to their own time; leaving aside mere scholastic discussions, they insisted on clearly expounding and solidly proving the doctrines of the Church against the errors of the day. Their works have been inserted in Migne's *Theologiae Cursus Completus*, vol. 1, 7, 9, 10.

BILLUART, O.P. (†1757). *Summa S. Thomae Hodiernis Academiarum Moribus Accommodata* (Liege, 1746; Venice, 1761; Rome, 1836; Paris, 1827, 1740, 1882). An adaptation of the great work of St. Thomas to modern times; clear, concise, and vigorous, it is one of the best expositions of Thomistic theology.

H. KILBER (†1783), T. HOLTZCLAU (†1783), T. NEUBAUER (†1795). *Theologia Dogmatica, Polemica Scholastica et Moralis, seu Theologia Wirceburgensis*, (Würtzburg, 1766; Paris, 1852, 3rd ed. 1880, vol. 10). These three learned Jesuits did for the theology of Suarez what Billuart had done for the Summa of St. Thomas; they adapted it to modern times. It is solid, substantial and concise, in parts somewhat obscure.

PERRONE, S.J. (†1876), *Praelectiones Theologicae* (Naples, Louvain, 1838; Paris, 1870). Perrone is one of the leading theologians of our century. Leaving aside all scholastic discussions, he confines himself to a solid exposition of the

Catholic teaching against both Rationalists and Protestants. His style is clear, his proofs from Scripture and Tradition abundant. The philosophy of dogma is, however, not touched upon in his work.

F. P. KENRICK (†1863). *Theologia Dogmatica* (Philadelphia, 1839; Mechlin, 1858). An adaptation of dogmatic theology for American students and priests, mostly valuable as a refutation of the special errors prevailing in this country.

NOTE. The Editor considers it a duty to insert here Fr. Tanquerey's own excellent work which practically supplants Dr. Kenrick's "Dogmatic Theology" for American students.

Ad. TANQUEREY. *Synopsis Theologiae Dogmaticae Specialis* (Tournai and Baltimore 1894). A review of the two volumes appeared recently in the ECCLESIASTICAL REVIEW (vol. XI. p. 474) which highly commended the timely and practical spirit of the work adapted to modern and especially American circumstances. The two tracts *De Poenitentia* and *De Matrimonio* which are thus far wanting in the work, are promised to appear in a next edition.

GINOULHIAC. *Histoire du Dogme Catholique* (Paris, 1852, 1866); probably the best Catholic work on historical theology written in our century.

J. B. FRANZELIN, S.J. (†1886), *De Divina Traditione et Scriptura*, *de Ecclesia Xti* (opus posthumum), *de Deo Uno*, *de Deo Trino*, *de Verbo Incarnato*, *de Sacramentis in genere*, *de Eucharistiae Sacramento et Sacrificio.* (Rome, 1868 ff.)

Erudition and philosophy are harmoniously combined in these treatises, which are not the work of a compiler but of a thinker; the best of them is *De Divina Traditione*, in which the value of Tradition and Scripture and their use in theology are ably and thoroughly discussed.

PALMIERI, S.J. *De Deo Creante et Elevante* (1878), *de Gratia divina actuali* (1885), *de Poenitentia* (1879), *de Matrimonio* (1880). These treatises form the natural complement of those of Cardinal Franzelin. As a rule the biblical proofs are developed with great force, in the light of modern

exegesis; his way of adapting philosophy to dogma is somewhat new and original.

PASSAGLIA. *De Immaculato Deiparae semper Virginis Conceptu* (*Naples*, 1855); the most exhaustive treatment of the dogma of the Immaculate Conception, containing nearly all the traditional documents consulted preparatory to the definition of this glorious privilege of Mary.

C. MAZZELLA, S.J. *De Religione et Ecclesia* (Roma, 1880); *de Deo Creante et Elevante* (Woodstock, 1877); *de Gratia*, (*ibid*, 1878); *de Virtutibus Infusis* (Roma, 1879.)

These treatises are a fair adaptation of Suarez to our own times. The *status quaestionis* which precedes each thesis is a model of precision and comprehensiveness; the style is clear and attractive.

DE AUGUSTINIS, S. J. *De Deo Uno* (1884), *de Re Sacramentaria* (1878). The same remarks apply to these treatises which are the complement of those of Cardinal Mazzella.

FR. SCHMID. *Quaestiones Selectae Ex Theologia Dogmatica* (Paderborn et Roma, 1891). A keenly critical examination of several theological questions not generally discussed by the standard authors.

F. SATOLLI. *In Summam Theologicam D. Thomae Aq.* (5 vols. Roma, 1886-88). We believe this to be the best commentary on St. Thomas published in the present century; strong, deep, and logical, it helps the intelligent reader to understand more fully and more deeply the real mind of the Angel of the School.

F. A. STENTRUP, S.J. *Praelectiones Dogmaticae de Deo Uno* (Oenip. 1879); *de Verbo Incarnato* (1882-89).

This last work particularly is a complete and excellent treatise on the two great mysteries of the Incarnation and of the Redemption. The author insists especially on the proofs of Scripture and Tradition, without, however, neglecting altogether the rational side of the question.

H. HURTER, S.J. *Theologiae Dogmaticae Compendium*, (8th ed. 1893); a text book of dogma highly esteemed, especially for the richness of its materials, and the remarkable treatment of the argument of tradition. We omit

other text books, followed in various seminaries, as they are generally well known.[1]

CORLEY, S.J. *Spicilegium Dogmatico-biblicum* (1884), seems to be the necessary complement of any manual of dogma, for it explains, with all the helps of modern exegesis, the most important texts of Scripture quoted by theologians to prove their theses.

MIGNE. *Theologiae Cursus Completus* (Paris, 1837-45,); a vast compilation (28 vols.) containing some of the standard treatises on the various parts of dogmatic and moral theology, which could hardly be found nowadays in any other collection.

WETZER UND WELTE'S *Kirchen-Lexicon* (1847 ff.; new edition by Kaulen, 1882, in course of publication), a vast encyclopaedia of religious knowledge, especially remarkable for its erudition and breadth of views. Protestants recognize that it is authoritative, fair-minded and impartial to a singular degree.[2] The former edition has been translated into French by *Goschler*, Paris, 1864–68.

M. J. SCHEEBEN. *Dogmatik* (Freiburg 1873–1887). An excellent manual of dogmatic theology in German; leaving aside controversy, the author gives to his readers a real insight into the mysteries of faith, their inter-relations and their bearing on Christian life. It has been translated into French, and the first part has been translated and abridged for English readers by Wilhelm and Scannell (London, 1890). *The Glories of Divine Grace*, of which he is also the author, should be consulted by all those who want to preach on the important but difficult subject of grace.

J. H. NEWMAN (†1890). Among his theological works let us mention his *Essay on the Development of Christian Doctrine*, which opened his own eyes to the light of faith and made him a Catholic; a most suggestive book throwing light on all the Catholic dogmas; *The Doctrine of Justifica-*

1 The work of B. Tepe, S.J. *Institutiones Theologicae* (Paris 1894-95) deserves mention here. Two volumes have thus far appeared, of which we shall soon give a review.—(*Edit.Note.*)

2 *Schaff-Herzog Encyclop.*, art. *Wetzer.*

tion, which is a powerful refutation of the Lutheran errors on this subject; *The Arians of the Fourth Century* and *The Annotated Translation of Athanasius*, without which a study of the dogma of the Blessed Trinity can hardly be complete. It is needless to add that in these works are found two great qualities; depth of thought, and a style the beauty of which has been recognized as classic.

H. MANNING (†1892). Three works of his have a bearing on dogmatic theology: *The Glories of the Sacred Heart*, *The Internal Mission of the Holy Ghost* and *The Temporal Mission of the Holy Ghost*. They are a clear, solid, yet simple exposition of the Catholic doctrine on these various topics. *The Internal Mission* contains a most beautiful and living description of the seven gifts of the Holy Ghost and of the Beatitudes.

H. N. OXENHAM *Catholic Doctrine of the Atonement* (1865, 1881), wherein is fully explained the history of this dogma. *Catholic Eschatology and Universalism* (1876, 1878), which contains an excellent refutation of the error, nowadays so common among Protestants, that there is another probation after death.

F. W. FABER (1863). Among his works we shall mention as more theological *The Creator and the Creature* (1856), a beautiful description of the love of God for us and of the love we must have for Him, with a consoling view of the great mystery of predestination; *The Blessed Sacrament*, (1855); *The Foot of the Cross*, or the Sorrows of Mary, (1858); *Bethlehem* (1860), a treatise on the Incarnation and the Mysteries of the Sacred Infancy. In all these works the author combines tender piety with solid learning, in a literary style which is bright and attractive.

J. B. DALGAIRNS. *The Holy Communion* (Dublin, 1861, 1894); *The Devotion to the S. Heart* (1853); two volumes which being at the same time theological, historical and devotional are excellent guides for preachers.

J. DE GALIFFET, S.J., *The Adorable Heart of Jesus*. This book written in 1726 by one who has been called the Apostle of the devotion to the S. Heart, has appeared lately in an

English dress (1890); it is certainly one of the most solid books on the subject it deals with.

PETITALOT. *The Virgin Mother According to Theology*—Translated from the French (London, 1887). There is a good deal of solid theology in this volume, which is not always the case with books written on the B. Virgin, and the author shows well how the privileges of our Lady naturally flow from her divine maternity.

J. SPENCER NORTHCOTE. *Mary in the Gospels* (2d ed. London and New York, 1885); a series of lectures on the history of our Blessed Lady, as recorded by the Evangelists. It is an adaptation of *Nicholas' La Vierge Marie d'après l'Evangile*, and is well suited to the wants of English-speaking people.

W. HUMPHREY, S.J. *The One Mediator*, (1890), a theological exposition of the doctrine of the Church, of the Seven Sacraments, written in a good, attractive style.

II. WORKS ON APOLOGETICS.

STAPLETON (†1598). *Principiorum fidei doctrinalium demonstratio methodica per controversias septem.* (Paris, 1579, 1620). The main purpose of the author is to prove the existence of an infallible authority in the Church, and to solve all the other questions, disputed between Catholics and Protestants, by an appeal to this infallible authority. It is a work so strong and so logical that it is preferred by some to Bellarmin's Controversies. A second edition of this work, *Principiorum Fidei doctrinalium Relectio scholastica et compendiaria*, is, though abridged, more highly esteemed than the first.

DUPERRON (†1618). *Traité du Sacrement de l'Eucharistie; Réplique au Roi de la Grande Bretagne, etc.* (Paris, 1620, 1622). The former of these works is a solid refutation of the Protestant objections against the B. Eucharist; the latter, a powerful demonstration of the duty incumbent on all Christians of joining the visible society which alone deserves the name of Catholic Church. Duperron was

considered, with Bellarmine, the best controvertist of his time.

ROBERTI BELLARMINI, S.J. (†1621). *Disputationes de Controversiis Fidei.* (*Ingolstadt*, 1586; Venice, 1596; Paris, 1618; Cologne, 1619; Prague, 1721, with the additions of Ebermann; Paris, 1870–74). This is probably the most exhaustive work of controversy ever published against the reformers, a vast and rich armory, out of which apologists of our own times may borrow trenchant weapons; clear, learned, honest, treating of all the truths assailed by Protestants. A new edition, embodying the latest results of biblical exegesis and historical criticism, would be a most desirable addition to apologetic literature.

MARTINI BECANI, S.J. (†1624). *Manuale Controversiarum* (various editions, best, Cologne, 1696). A clear and concise manual, which will be read with great profit by such as have not time enough to peruse Bellarmine.

ST. FRANCIS OF SALES (†1622). *Controverses*, translated into English by H. B. Mackey, O.S.B. (Vol. 3 of the English edition of his complete works). Clear, solid and gently persuasive, this work appeals to sincere Protestants.

PASCAL (†1662). *Pensées.* (Best French edition, Tours 1873, a part of the collection: *Les Apologistes du Christianisme au XVII siècle;* English translat. by Wight, New York, a new one by C. Kegan Paul, London). An unfinished work, but very suggestive, the purpose of which is to demonstrate the insufficiency of reason in religious matters, and the necessity of revelation. "He broke a new path for the defence of Christianity by emphasizing its adaptation to the needs of the human heart and bringing out its ethical element."[1]

BOSSUET (†1704). *Discours sur l'Histoire Universelle*, a historical demonstration of the divinity of Christianity, showing that our Lord is really the central figure of history. It is original, concise, strong and eloquent.—*Histoire des Variations des Eglises Protestantes*, wherein the falsity of

1 *Schaff-Herzog Encyclop.* art. *Pascal.*

Protestantism is proved from its manifold doctrinal changes —a work so powerful that it obliged Protestants to shift their ground.—*Exposition de la doctrine de l'Eglise Catholique sur les matières de controverse ;* a clear, concise *exposé* of the Catholic doctrine on matters of controversy, which may greatly help toward removing Protestant prejudice—translated into English, New York.

FÉNELON (†1715). *Lettres sur la Réligion ;* a brief but excellent demonstration of the divinity of our holy religion, beautifully written. *De Summi Pontificis Auctoritate;* a clear demonstration of the infallibility of the S. Pontiff, explaining, besides, how the ignorant can be led to faith by a rational process.

HUET (†1721). *Demonstratio Evangelica* (Paris, 1679, 1687, 1690; Leipzig, 1694, 1704, inserted in *Migne's* Script. Cursus, vol. 2.); a work full of erudition, proving the divinity of Christ's doctrine as implanted upon the Mosaic religion. The author, however, exaggerates the weakness of the human mind and its inability to reach natural truths.

BERGIER (†1796). *Le Deisme refute par lui-même* (1765); *Certitudes des preuves du Christianisme* (1767); *Traitè historique et dogmatique de la vraie Religion* (1780). These various works contain a complete demonstration of the divine origin of Christianity, and a refutation of rationalism, so thorough and so solid, that it obliged Voltaire to temper his tone and be more careful about the facts he advanced.

GUÉNÉE, (†1803). *Lettres de quelques Juifs . . .* (Paris, 1769, 1857, etc.; translated into English by *Lefaun*, Dublin, 1877). This is the wittiest and strongest reply to Voltaire's attacks on the Old Testament; may be still used against the unbelievers who, like Paine and Ingersoll, repeat the same objections.

P. BALLERINI (†1769). *De Vi ac Ratione Primatus Rom. Pontificum* (Verona, 1768, Torino, 1822; also in *Migne's* Theol. Curs. t. 3). The author explains, with great erudition, the nature and extent of Papal supremacy, against Febronius, and proves conclusively the infallibility of the Roman Pontiff in definitions of faith.

HOOKE (†1796). *Religionis Naturalis Revelatae Principia* (Paris, 1752; Venice, 1763; partly inserted in *Migne's* Theol. Curs. vol. 2). A classical work, solidly proving the existence of God, the necessity of a religion, the divinity of Christianity and of the Catholic Church.

JOSEPH DE MAISTRE (†1821). *Du Pape* (1819); *Soirées de St. Petersbourg* (1821); a lucid and eloquent, though at times declamatory, demonstration of the practical utility of the Papal power; this power is essential to order within the Church, and the Church, ruled by the Pope, is the one hope for order in the world.

J. MILNER (†1826). *The End of Religious Controversy;* a popular book written in the shape of letters to vindicate the Catholic rule of faith, to prove that the Roman Catholic Church is the only true church, and to meet the objections of her opponents. Luminous and concise, it has made a great many converts.

FRAYSSINOUS, S.S. (†1841). *Defense du Christianisme* (Paris, 1828; translated into English, London, 1836); a series of lectures, to prove the divinity of the Christian religion; keen, solid, eloquent, these lectures may easily be adapted to our own times by a few additions or corrections.

CHATEAUBRIAND (1848). *Genie du Christianisme* (1802, translated into English by *C. White*, Baltimore, 1856); a masterpiece of literary art, more famous for its poetical description of the beauties of Christianity than for its erudition.

D. ROCK. *Hierurgia, or the Holy Sacrifice of the Mass* (London, 1833, 1893); containing, besides an explanation of the ceremonies of the Liturgy, learned dissertations on the doctrine of the Eucharist, as a sacrifice and a sacrament; on the invocation of Saints, on Purgatory, etc.

J. BALMÈS (1848). *El Protestantismo comparado con el Catolicismo.* (Barcelona, 1841; English translation, Baltimore, 1851, *Protestantism and Catholicity compared in their effects on the Civilization of Europe.*) A book mostly historical, showing, by a review of modern civilization, that the

influence of Catholicity has been far superior to that of Protestantism. Clear and strong. *Letters to a Sceptic on Religious Matters;* an application of the rules of logic to religious questions, extremely valuable to refute the fallacies of modern unbelievers.

F. MARTIN, *De l'avenir du Protestantisme et du Catholicisme* (Paris, 1869); a book which is the complement of that of Balmè's, inasmuch as it explains, among other things, why Protestant nations seem to be more prosperous than Catholic countries.

MOEHLER (1838). *Symbolik* (Mayence, 1832; 7th edition, 1884; translated into English by *J. R. Robertson*: "Symbolism, or the Doctrinal Differences between Catholics and Protestants;" London, 1843; New York, 1844, 1894.) This work, which created an immense sensation in Germany, contrasts the Protestant errors with the Catholic doctrines, from their own creeds or symbols, and shows conclusively the vast superiority of Catholicism over all Protestant denominations. It is learned, critical, trenchant.

F. P. KENRICK (†1863). *The Primacy of the Holy See* (1837; 3d edition, New York, 1848). It remains to this day one of the best works on the Primacy, the nature and existence of which it fully demonstrates from both Scripture and history.

H. D. LACORDAIRE, O.P. (†1861). *Conferences de N. D. de Paris et de Toulouse* (Paris, 1835-54; most of them have been translated into English by H. Langdon, London, New York, 1870-75). One of the most eloquent apologies of Christianity, well adapted to our own times, insisting especially on the moral effects produced by the Catholic teaching on society and the individual. His lectures on the Church, the Inner Life of God and the Divinity of Christ, have remained unsurpassed.

J. B. MALOU (†1864). *La Lecture de la S. Bible en langue vulgaire;* a work of great erudition, refuting the principles advanced by the Bible Societies with regard to the reading of Holy Scripture; *L'Immaculee Conception de la B. Vierge Marie* (Brussels, 1857); an able and vigorous defence of the dogma of the Immaculate Conception.

N. WISEMAN (1865). *Lectures on the Connection Between Science and Revealed Religion* (London, 1836, 1853; New York, Baltimore, 1852); a masterly work, still valuable in its leading principles, though some of its applications have lost their original force on account of the advance of scientific research. *Lectures on the Principal Doctrines and Practices of the Church* (London, 1836; Baltimore, 1862, etc.); particularly deep and strong are the lectures on the Rule of Faith and Transubstantiation. *Lectures on the Real Presence* (London, 1836; Baltimore, 1871, etc.); a masterpiece of exegesis; one of the strongest biblical arguments written in behalf of the Catholic dogma of the Real Presence.

J. H. NEWMAN (†1890). *Apologia pro Vita Sua* (1864); *Loss and Gain* (1848); *Difficulties of Anglicans* (1850); *Lectures on the Present Position of Catholics in England* (1851). These works, written by one who for many years had been a Protestant, gives us an insight into the state of mind of our separated brethren, which could hardly be obtained otherwise; for depth of thought, vigor of logic and purity of style they are unrivalled. The second volume of *Difficulties of Anglicanism* contains the author's *Letter to Pusey*, which is one of the best works we have in English on the Blessed Virgin.

H. MANNING (†1892). *Petri Privilegium.* (London, 1871); a historical demonstration of the infallibility of the Roman Pontiff, and a lucid explanation of the same doctrine as defined by the Council of the Vatican. The author's *Religio Viatoris* is a succinct, but extremely logical book, pointing out the way to Catholicism.

BISHOP ULLATHORNE. *The Endowments of Man.* (London, 1888); a course of lectures delivered to the clerics of St. Bernard's Seminary on the nature, origin, fall, restoration and end of man; remarkable for the solidity of the doctrine and the elegance of the style.

O. BROWNSON'S (†1876) *Complete Works* (Detroit, 1882-87). In the *Convert* he relates his Odyssea across the various sects, and makes us acquainted with their main tenets. His other works consist mostly of articles published in the *Quarterly Review*, and dealing with all sorts of topics. They

contain a fair exposition and a powerful refutation of the principal errors of the day. It must be said, however, that Brownson, owing to his peculiar personality and education did not entirely escape the mistakes common to converts when they deal with subjects of Catholic doctrine, but he is always a strong logician and his style is forcible and attractive.

W. G. WARD (†1882). *The Philosophy of Theism.* (London, 1884); a series of essays against the various forms of contemporary atheism, or agnosticism, wherein the difficulties raised by Mill and Huxley are frankly met, and vigorously refuted in a style which does honor to his literary education.

P. MURRAY, *De Ecclesia Christi* (Dublin, 1860–66); a very complete treatise on the Church, remarkable for its solid refutation of the many objections raised by Protestants, and the developments given to the traditional argument.

WALLON, *De la Croyance due à l'Evangile* (Paris, 1858, 1866); a book full of erudition, critical and well written, probably the strongest refutation among Catholics, of the modern attacks against the historical value of the Gospel.

NICOLAS (†1888). *Etudes Philosophiques sur le Christianisme* (Paris, 1844); a philosophical and a historical demonstration of the divinity of Christianity, showing that faith is the complement of reason, and that the Catholic dogmas satisfy the legitimate cravings of the human mind, as manifested in the primitive traditions of various peoples; a learned work, though not without some traces of *traditionalism. La Nativité de N. S. Jésus Christ* (transl. into English, London, 1865); a new demonstration of the divinity of our Lord, taken from the latest attacks of unbelief, and especially a reply to Rénan.

CH. E. FREPPEL (†1891), *Les Apologistes Chrétiens au Deuxième Siècle* (Paris, 1860, 3rd ed. 1886); an attractive study of the Christian Apologists of the second century, with the purpose of refuting modern infidelity with the weapons of the Fathers;—*Examen critique de la Vie de M. Rénan* (Paris, 1863); *Conférences sur la divinité de J. C.* (Paris, 1863; Engl. transl. London and New York); these two volumes

are splendid refutations of Rénan's life of Jesus and a historical demonstration of the divinity of our Lord.

F. HETTINGER, *Lehrbuch der Fundamentaltheologie oder Apologetik* (Freiburg, 1879, 1888); *Apologie des Christenthum's* (Freiburg, 1862–67, 6th ed. 1885). The purpose of the writer is to show the agreement of Christian faith with all that is true in the domain of reason, to correct erroneous theories, and heal the wounds which error causes in souls; which is done with a great deal of erudition and eloquence. The *Apology of Christianity* has been translated into French (Paris, 1869), and a part of it, *Natural Religion*, has been adapted for English readers by H. S. Bowden. (London and New York, 1890.)

P. SCHANZ, *Apologie des Christenthum's* (Freiburg, 1887–89; transl. into English by *M. F. Glancey* and *V. J. Schobel*, 1890–92); a complete course of apologetics, full of erudition, up to date, truly scientific, but somewhat didactic.

P. WEISS, O.P., *Apologie des Christenthum's vom Standpunkt der Sitte und Kultur* (Freiburg, 1889). This is a truly new and original work, showing from historical facts the influence of revelation on morals and civilization, appealing both to the mind and to the heart, and very exhaustive. A judiciously made English translation would be most desirable, as the style in German is somewhat discursive.

FÉLIX, S.J. (†1892). *Le Progrès par le Christianisme*; a series of Conferences preached in the pulpit of N. Dame (Paris, 1856–1864), to prove that Christianity is the best means of intellectual, moral and social progress. Luminous, logical and eloquent. One volume (1864) is devoted to proving the divinity of Jesus Christ against Rénan.

MONSABRÉ, O.P. *Introduction au Dogme Catholique* (1865); *Exposition du Dogme Catholique* (Paris, 1873-90). The former series is a substantial and eloquent demonstration of the Christian revelation against the rationalists of our own time. The latter is an exposition of the Catholic dogmas, in which the author follows St. Thomas step by step, and shows how they are in harmony with the data of science and the cravings of the human heart.

MGR. BOUGAUD (†1888). *Le Christianisme et les Temps Présents* (Paris, 1871–85); a work beautifully written, making Christianity attractive by adapting it to the needs of our generation. His demonstration of the divinity of Jesus Christ is a masterpiece.

DECHAMPS (1883). *Entretiens sur la Demonstration Catholique de la Revelation; La Question Religieuse resolue par les Faits.* Two works very suggestive, wherein, from a deep analysis of the human mind, the author proves how perfectly the Catholic Church harmonizes with our intellectual needs.

BRUGÈRE, S.S. (†1888). *De Vera Religione, de Ecclesia Xti* (Paris, 1878); a truly original work, full of erudition, rich in quotation and reference, defining well the value of moral certitude in religious questions, and insisting on the moral arguments which prove the divinity of Christianity.

GONDAL, S.S., *La Religion* (1893), *Le Surnaturel* (1894; the beginning of a series of volumes destined to bring up to date the Christian demonstration, and refute the latest attacks of modern unbelief. Abundant quotations, a style lively and attractive.

PALMIERI, S.J. *De Romano Pontifice* (1891); one of the best treatises on the subject.

DE GROAT, O. P. *Summa apologetica de Ecclesia catholica ad mentem S. Thomae* (Ratisbonne, 1890); a very good treatment of this important subject, up to date, and extremely logical.

L'ABBÉ DE BROGLIE. *Problèmes et conclusions de l'Histoire des Religions* (2nd ed. 1886); a comparative study of the main religions still existing in the world, fairly exhibiting their strong and weak points, and demonstrating that Christianity contains whatever is good in them, and is therefore the only divine religion.

T. W. ALLIES. *The Formation of Christendom*, consisting of a series of seven volumes, which together with *A Life's Decision*, make up a strong historical demonstration of the Primacy of the Holy See, well thought out and well written.

T. LIVIUS, C. SS. R. *S. Peter, Bishop of Rome* (London

and New York, 1888); a luminous and fairly exhaustive treatment of the question of S. Peter's Roman Episcopate. *The B. Virgin in the Fathers of the first Six Centuries*, a work of great erudition, in which we hear the combined voices of the Fathers united in speaking the praise of Mary.

LUKE RIVINGTON. *Authority* (London, 1888); *Dependence* (London, 1889); *The Primitive Church and the See of S. Peter* (London, 1894). These three volumes complete each other and show the unsoundness of the Anglican position by demonstrating that the Primacy of the H. See was accepted from the early times. "The work is pleasing in style and forcible in its reasoning; but there is a far higher charm in the spirit of charity that animates the whole."[1]

JAUGEY (†1894). *Dictionnaire apologétique de la Foi Catholique*, (1889); a dictionary containing a good summary of the latest results of Catholic Apologetics in all the various fields of human lore, with many references to the best books, ancient and modern, to be read for deeper studies on each subject.

I. T. HECKER, C. S. P. (†1888). *Questions of the Soul* (New York, 1855); *The Aspirations of the Soul* (1857); *The Church and the Age;* three books written by one who knew well the American mind, plainly yet forcibly proving that the Catholic Church alone satisfactorily answers the demands of the human soul with regard to its destiny and the means to attain it.

A. F. HEWITT C. S. P. *The Problems of the Age* (1868); a successful attempt to show that the leading problems of the age find a happy solution in the Catholic Church.

J. GIBBONS, Cardinal. *Our Christian Heritage*, (1889); *The Faith of Our Fathers* (1876). These two volumes, written in a clear, plain and popular style, have won for their author a world-wide reputation; gently persuasive, they are apt to lead the unbiased inquirer to the Catholic truth.

JAMES KENT STONE, now FATHER FIDELIS, *The Invitation Heeded* (1870); wherein are explained, in an elegant

1 *Dublin Review*, Oct. 1894, p. 401.

style, the solid reasons why, in answer to Pope Pius IX's appeal, he joined the Catholic Church.

J. THEIN, *Christian Anthropology* (New York, 1892); a fair treatment of all the questions which pertain to the origin, nature, antiquity and destiny of man, in the light of faith and science, with the view of proving that these two lights complete each other.

J. A. ZAHM, C. S. C., *Bible, Science and Faith*, (Baltimore, 1894); a series of essays reprinted from the AMERICAN ECCLES. REVIEW and the *Amer. Cath. Quart. Review*, in which the author, who is well versed in the sciences, shows how the Mosaic Hexaëmeron, the Noachian Deluge and the biblical chronology may be reconciled with the latest data of science.

DIDON, O. P. *Belief in the Divinity of Jesus Christ* (London and New York, 1894); contrasting the futility of the reasons for which unbelievers deny the divinity of our Lord with the solid grounds on which our faith rests; a lucid and eloquent discussion.

LAMBERT. *Notes on Ingersoll; Tactics of Infidels;* witty, trenchant and popular refutations of the fallacies of R. Ingersoll.

AD. TANQUEREY.

St. Mary's Seminary, Baltimore, Md.

A CASE OF CONSCIENCE.

Robert is a Catholic, but doubtful about his baptism, because he finds no mention of it in the baptismal register, and he knows also that his parents were very careless in matters of religion. He marries Albina, a Protestant girl, who says that she does not know whether she was ever baptized. After a year of married life, Albina suddenly elopes with another man, and Robert receives no intelligence as to her whereabouts. Dissatisfied with his condition, and thinking to do better, Robert after some time marries a Catholic girl, Mary, who induces him to go to confession which he had neglected for a long time.

He puts his case, as stated, before the priest, asking what he has

to do to become thoroughly reconciled to the Church. The following questions arise in the mind of the confessor:

1. Should Robert be baptized conditionally; or would it be at least prudent to have him baptized since there is no certainty of his baptism in childhood.

2. If Robert is to be baptized conditionally, must he make a general confession of his whole life?

3. Was the first marriage valid? Is the second marriage valid? What practical steps must Robert be advised to take in order to be fully reconciled to the church?

MANCHESTER.

SOLUTION.

1. Robert may be baptized conditionally, for according to St. Alphonsus any doubt concerning the validity of baptism, no matter how small—"*dubium tenue*"— is sufficient for doing so, and on the other hand the two facts mentioned in the case are, *prima facie*, well calculated to give rise to such a doubt. But should these two facts be such as to carry with them more than a "*dubium tenue*" because the parents were so bad and careless as to render their lives like those of real infidels, never having anything to do with the Church and priests, then Robert not only may, but must be baptized. In any case, however, this baptism should be given secretly and without any ceremony.

2. There is no obligation of making a general confession of the mortal sins of his whole life. For if Robert *has not* been validly baptized when a child, those sins are not *materia apta*, and if he *has* been validly baptized at that time, then these sins have already been forgiven by the Sacrament of Penance received in the past. But what in regard to the mortal sins committed since his last confession, if any have been committed? I answer that even in regard to them, strictly speaking, there is no obligation of confession, because if it is probable that Robert is not yet validly baptized, it follows that those sins, probably, are not *materia apta* for confession, and consequently the obligation cannot be urged. Of course, this last solution supposes that the baptism is re-

peated not merely on account of a "*dubium tenue*," but for a well grounded doubt.

3. The last question involves three different ones, namely, (*a*) Is the marriage between Robert and Albina to be considered valid or invalid? (*b*) What about his second marriage with Mary? (*c*) What is to be done at present? I answer, the first marriage must be necessarily considered doubtful. In fact we may suppose one of three things: (*a*) that neither Robert nor Albina were duly baptized; (*b*) that both were baptized; and (*c*) that only one of them had been validly baptized. In the first two cases the marriage would be valid, but not in the third, and as at present we suppose that it cannot be ascertained which of the three hypotheses is the true one, it follows that the first marriage of Robert must be held as doubtful. As a consequence, the second marriage also is doubtful owing to the probable impediment of the "vinculum." Therefore both marriages are doubtful; but with this difference that there is a remedy for the first, but not for the second, for the impediment in the first one is ecclesiastical while in the second marriage the impediment is of divine origin. In answer to the last question I would say leave things for the present in *statu quo*, but baptism may be given to Robert, as I suggested before, secretly. The reason is that when a marriage has been contracted *in facie Ecclesiae* and in good faith, you cannot declare it null and void and separate the parties, *unless it be proved* that it is null and void. S.

CONFERENCES.

AN EPISCOPAL ORDINANCE REGARDING THE MAKING OF LAST WILLS BY PRIESTS.

In connection with the subject of "Testaments of Priests," treated in our last issue, we reprint from *Le Canoniste Contemporain* (March, 1890) a letter addressed by the Bishop of Ermeland to his clergy. "It is full," says the *Canoniste*, "of wise and prudent suggestions" which priests in all parts, will find no difficulty in applying to their own condition.

"Scitis, fratres carissimi, ut saepius fidelibus intimatis, homines rerum omnium temporalium pro tempore vitae suae solum administratores esse, ac de hac administratione Deo in aeterno judicio strictam rationem reddituros. Quo magis satagite ut etiam hac in parte animabus curae vestrae commissis exemplo sitis, semper prae oculis habentes illud divini Salvatoris (Luc. xvi, 9, 11): Facite vobis amicos de mammona iniquitatis, ut quum defeceritis, recipiant vos in aeterna tabernacula. . . . *Si in iniquo mammona fideles non fuistis; quod verum est, quis credet vobis?*" Jus autem canonum et doctrina moralis docent, sacerdotem vel lege quadam justitiae circa usum bonorum suorum temporalium ligatum esse. Si bona ejus secundum originem suam distinguuntur in *patrimonialia, industrialia, parsimonialia et ecclesiastica*, solum circa *tria priora* moraliter *jure et officio laicorum gaudet*, circa *ecclesiastica* praeceptis canonicis ita vinctus est, ut *iis nonnisi pro honesta sustentatione sua, pro cultu divino aut ecclesiae decore augendo ac pauperibus et miserabilibus sublevandis pie utatur.*

"Quum igitur sacerdos circa usum bonorum suorum multiplici et partim implicato officio teneatur, multo magis quam laici, quorum bona derelicta generaliter ratione legali satis ordinantur, obstrictus est, ut certo et formali testamento circa illa suam et S. Ecclesiae voluntatem tueatur. Quare vos omnes, fratres carissimi, monemus et in Domino obsecramus, ut mature testamentum congruum condatis, quo rationi in aeterno judicio reddendae de singulis bonis vestris satisfaciatis; neve aut defectu ejusmodi testamenti discordiis et bonorum ecclesiasticorum abusui vel rapinae locum detis, aut

impio testamento mundo et fidelibus scandalum praebeatis. Ne autem libertas externa ibi in incuriam vertatur, *conscientiam vestram oneramus*, ut *saltem quinquagesimo vitae vestrae, omnino vero septimo post adeptam parochiam vel beneficium anno, de omnibus rebus vestris judicialiter testamentum faciatis. Decani antem in annuis visitationibus suis etiam in hanc rem inquirant, ac, si deesse quid repererint, Nobis notificent.*

"De forma et formalibus talis testamenti necessaria in foliis pastoralibus Warmiensibus anni 1876, pag. 102 exhibita sunt. Prae omnibus ibi requiritur, ut aut coram judice enuntietur aut privatim a testatore conscriptum vel saltem subscriptum judicio solemniter tradatur. Quod si corpora aut instituta pia et ecclesiastica ibi haeredes aut legatarii constituuntur, necessario observandum est, ut illa publice comprobata vel confirmata et hoc modo tanquam "*personae morales*" agnita sint. Ejusmodi sunt in Nostra dioecesi et pro testamentis illis vobis proponuntur praeter singulas *parochias* et *ecclesias parochiales filialesque:* Sedes episcopalis, Capitulum Cathedrale, Convictorium studiosae juventutis Brunsbergense . . . Lege autem d. 23 Februarii 1870 lata cautum est, ut ad causas pias et ejusmodi instituta dona aut legata solum usque ad 3,000 Mk. libero arbitrio donatoris relinquantur; si hanc summam excesserint, aut si in fundis constiterint, approbatione regia indigeant. Quare pro hoc casu utique expediet, ut pro haerede universali si ejusmodi "persona moralis" instituta est, simul expresse et pure (nulla adjecta conditione, ne generali quidem) substituatur certa persona nominata, quae priore illo haerede impedito personaliter succedat.

"Denique pro beneficentia vestra, optime et pro omnibus *viva manu*, sed etiam *testamentarie* exercenda, has causas vobis valde recommendatas velimus:

"(*a*) Primum, ut cum synodis nostris loquamur "sponsae vestrae, ecclesiae parochialis aut filialis loci vestri memineritis," quo ostendatis, vobis vere cordi esse, quod quotidie oratis: "Domine, dilexi decorem domus tuae et locum habitationis gloriae tuae" (Psalm xxv, 8). Synodi nostrae dioecesanae (a 1498, 1575, 1610. . . .) pro hac parte conscientias sacerdotum severe ita obstrinxerunt, ut "testamentum totum *irritum* et *nullum* esset, si *ecclesia ibi praeterita fuisset.*"

"(*b*) Deinde *fabricae ecclesiae et aedium parochialium* aeque rationem habeatis. Quod officium synodis nostris jam nomine et jure ecclesiae, quod modo diximus, comprehenditur. Praeterea ab

iisdem synodis sub iisdem aut similibus poenis parochis injungitur, ut quisque inventarium parochiae *augere* et statum aedium et agrorum non solum conservare sed et meliorare studeat. Quumque nunc apud nos legibus civilibus totum fabricae onus parochianis et patrono incumbat, et valde congruentissimum sit, ut in quavis parochia ejusmodi proprium parochianorum aerarium condatur ; ex mente normae concilii Tridentini sess. xxi cap. 7 de ref. summopere optamus, *ut quisque parochorum etiam fabricae parochiali aut ejusmodi aerario parochianorum aliquam portionem aut viva manu testamento assignet.*

"(*c*) Tum pro arbitrio quisque suo necessitatibus caritatis christianae sibi cognitis animum advertat : ecclesiis noviter erigendis aut perficiendis, nosocomiis, hospitalibus, orphanotrophiis, domibus cathecumenorum ac similibus institutis. Quibus si anniversarium aut simile beneficium pro ipsius et propinquorum animis celebrandum, vel denique etiam pro vivis consanguineis et familiaribus suis modica quaedam solatia addiderit, sane nemo iniquum reputabit.

Haec quidem pro testamentis circa *bona sua ecclesiastica* cuivis sacerdoti *quasi lege justitiae* imponuntur. Circa alia bona patrimonialia aut industrialia etsi idem magis liber est, tamen ut etiam ex sua eorum dispositione ipse vere sacerdos plenus fidei et caritatis divinae appareat, jam lege honoris requiritur."

USUS MEDICINAE AD IMPEDIENDAM GENERATIONEM.

Qu. A medical doctor handed me the pamphlet which I send you by this mail, and asked me if he could advise any of his Catholic patients to use the remedy spoken of in the article entitled "Justifiable Prevention of Conception." Of course I told him positively no. A reference to the case may prove useful to the pastors and confessors who are apt to be consulted on this delicate and dangerous subject.

Resp. It is generally assumed that the ethics of the medical profession as such rest upon a basis different from, and independent of, the Christian moral law. The physician takes, as a rule, the physical well-being, that is to say, the life and health of his patients, as the main standard of what

is lawful in the selection of remedies which he offers for their recovery. In short, the hygienic effect—under due observance of the existing civil law, the expressed wish of his patient or guardians, and the rules of propriety—determines the choice of his methods to assist those who call on him for the exercise of his profession.

A Catholic, whether physician or patient, cannot lawfully accept this standard of action, because he recognizes a higher duty than that of preserving physical life and health. This duty, applied to the present case, is expressed in our code of Moral Theology as follows: *Non licet remedium adhibere quo positive et directe impediatur generatio.* For though the "usus matrimonii" is in its secondary end a "remedium concupiscentiae," it can not lawfully be exercised when that use involves the adoption of means implying a *direct and positive frustration* of the principal end of the marriage institution. It is needless to discuss this case in detail, since moral theologians agree upon the principle. But we comply with the request of our correspondent to call attention to the matter all the more readily, because the above-mentioned composition is, as we find, advertised in several medical journals as "justifiable" from the *ethical* (?) point of view, in cases where "pregnancy would endanger the life and health of the patient."

HANGING THE "STATIONS OF THE CROSS."

Qu. Last December I erected here the "Stations of the Cross." Finding no definite prescription as to the location of the first "station," I placed it at the Gospel side. A brother priest recently called my attention to the fact that the figures in the pictures were moving in the opposite direction; from which I concluded that the "stations" should begin at the Epistle side. Hence the following questions:

1. On which side (Epistle or Gospel) of the nave should the "stations" begin?

2. Can they be changed from one side to the other without new faculties or without blessing them again?

Resp. According to Beringer, S.J., in his edition of Maurel's standard work on Indulgences, it is immaterial on which side the first station of the "Via Crucis" is placed. The actual movement of our Lord on His dolorous way was from east to west (from Mount Zion to Golgotha). But, since the principal purpose of the devotion lies in the act of meditation, to which the exercises of the "Via Crucis" is a practical help, the convenience of the locality where it is performed, and perhaps also the character of the pictures, might determine the place most suited to begin the exercise.

A change in the location of the stations does not require a new blessing, provided they remain in the same church or chapel. (*Decr. auth.* n. 275, ad 3; 311 ad 4. See also ECCLESIASTICAL REVIEW, vol. i, p. 379.)

THE CHALICE ON THE ALTAR DURING THE ASPERGES.

Qu. Is it proper to put the chalice on the altar, and open the missal before the "Asperges" in the "missa cantata" on Sundays; or should this be done after the "Asperges?"

Resp. The general rubrics for solemn Mass seem to imply that the chalice should be prepared on the altar *before* the Asperges, "antequam sacerdos veniat ad altare." Moreover the ceremonial directs the "sacred ministers to see to this *before they vest.*" By analogy we would infer the same practice as proper for the "missa cantata," even where it is customary for the celebrant to return to the sacristy after the "Asperges."

THE REGULATIONS OF THE S. CONGREGATION REGARDING CHURCH MUSIC.

Qu. In the November number of the REVIEW you published the Decree of the Sacred Congregation of Rites "De Cantu sacro," given under date July 7, 1894. That Decree refers principally to the obligation of using the authentic liturgical chant-books issued under the sanction of the Sacred Congregation. I under-

stand that a separate Instruction has been issued by the same Congregation, which regulates the adoption of figured music in the services of the Church, embracing both the liturgical and the non-liturgical chant. I have seen references to the document together with partial citations. Probably many of your readers would be glad to see the full text of this Instruction.

Resp. The Instruction referred to, together with a letter of the Cardinal Perfect, S.R.C., were sent to the Bishops of Italy, and published originally in the Italian language. Whilst, therefore, they may not be considered of direct obligation outside of Italy, they nevertheless establish the proper norm for the performance of Church music throughout the Catholic world. We give the Regulations in full, and would, at the same time, direct the attention of our readers to an excellent and exhaustive paper by the Rev. H. T. Henry in the January number of the *American Catholic Quarterly Review*, where the application of the rules laid down by the S. Congregation is traced with due regard to the different existing circumstances.

It will be observed that the "Instructions" consist of two parts, namely, "General Rules" for the execution of Church-music, and directions for the promotion of the study of sacred music and the elimination of abuses.

LETTER ADDRESSED TO THE BISHOPS OF ITALY.

Most Illustrious and Rev. Sir:—

Although the Regulation in regard to Church music issued under Papal authority to the Italian Episcopate by the Sacred Congregation of Rites September 24, 1884, contained many instructive rules for that important part of the liturgy of the Church, the difficulties as regards their exact observance which have occurred in a large number of dioceses are not a few, nor are they inconsiderable.

In order to remove these obstacles and to ensure that the music in every church may be worthy of the House of God, the Holy Father having caused the principal masters of the art of music to be consulted and the opinions of several bishops in various parts of Italy to be ascertained, arranged that the congregation of Rites itself in full session should take this important matter into con-

sideration and indicate what needs clearer explanation or alteration in the said rules, and what modifications should be made in order that the desired end may be more easily attained.

The result of this well considered discussion is the new *Regolamento*, which is herewith forwarded to your lordship, having received the formal approbation of his Holiness.

It consists of two parts: the first contains the general rules to be observed in regard to the composition and execution of ecclesiastical music; the second contains instructions to promote the study of the same, and also to insure that those who cultivate this art do not overstep the limits laid down, and that the authority of the Church in all matters relating to Divine worship may in no wise be put aside.

Moreover, as in recent years the old discussions concerning plain chant, in spite of numerous pronouncements of the Holy See on this subject, have again arisen, his Holiness desired that on this occasion the subject should be again dealt with, and that the questions raised should be considered and settled by the Sacred Congregation. The decision of the same, arrived at after consideration of all necessary circumstances, was that nothing in the prescriptions already issued should be altered. The decision appears in the decree, which, being also sanctioned by supreme Pontifical authority, is likewise forwarded with the present circular.

The Sacred Congregation invites your lordship, in the name of the Holy Father, to see with your well-known zeal that these decisions are faithfully carried out, they being calculated on the one hand to remove anything that might occasion unpleasant controversies, and, on the other, to facilitate at the various ecclesiastical functions the use of music suitable for the sacred rite.

The undersigned takes this opportunity of expressing his profound respect and esteem, etc., etc.

CAJETAN ALOISI-MASELLA, *Prefect.*
LUIGI TRIPEPI, *Secretary.*

From the Secretariate of the S. Congregation of Rites, July 24, 1894.

GENERAL REGULATIONS.

The Sacred Congregation of Rites, at its ordinary meetings of June 7 and 12, 1894, after having duly considered the subject, approved of the following regulation with regard to sacred music.

Article 1.—Every musical composition harmonizing with the spirit of the accompanying sacred function and religiously corresponding with the meaning of the rite and the liturgical words moves the faithful to devotion, and is therefore worthy of the House of God.

Article 2.—Such is the Gregorian Chant, which the Church regards as truly its own, and which is accordingly the only one adopted in the liturgical books of which she approves.

Article 3.—The polyphonic chant, as also the chromatic chant, rendered in the style above indicated, may likewise be suitable to sacred functions.

Article 4.—In the polyphonic style, the music of Pier-Luigi di Palestrina and of his faithful imitators is recognized as most worthy of the House of God; as regards chromatic music, that which has been transmitted to us down to the present day by recognized masters (accreditati Maestri) of the various Italian and foreign schools, and particularly of Roman masters (Maestri Romani), whose compositions have often been much praised by competent authority as truly religious (veramente sacre), is also worthy of divine worship.

Article 5.—As a polyphonic musical composition, however perfect it may be, may, through faulty execution, appear unsuitable, it ought to be replaced by the Gregorian Chant in strictly liturgical functions every time one is not certain of a successful rendering.

Article 6.—Figured organ music ought generally to be in accord with the grave, harmonious and sustained character of that instrument. The instrumental accompaniment ought decorously to support and not drown the chant. In the preludes and interludes the organ as well as the other instruments ought always to preserve the sacred character corresponding to the sentiment of the function.

Article 7.—In strictly liturgical functions the language proper to the rite should be used,[1] and the selected pieces should be taken from the Sacred Scriptures, from the Breviary, or from hymns and prayers approved by the Church.

1 Latin, in the churches where the Roman Ritual is used.

Article 8.—In any other ceremony one may use the vulgar tongue, selecting the words of devout and approved compositions.

Article 9.—All profane music, particularly if it savors of theatrical motives, variations and reminiscences, is absolutely forbidden.

Article 10.—To safeguard the respect due to the words of the Liturgy and prevent the ceremony becoming too long, every piece in which words are found to be omitted, deprived of their meaning, or indiscreetly repeated, is forbidden.

Article 11.—It is forbidden to break up into pieces, completely detached, the versicles which are necessarily interconnected.

Article 12.—It is forbidden to improve fantasias upon the organ by any one who is not capable of doing it in a suitable manner, that is, in a way conformable not only to the rules of art but also calculated to inspire piety and recollectedness among the faithful.

INSTRUCTIONS TO PROMOTE THE STUDY OF SACRED MUSIC AND REMOVE ABUSES.

I.—Since sacred music forms part of the liturgy, Bishops are recommended to be specially careful of it, and to make it the subject of ordinances, particularly in diocesan and provincial synods, always in conformity with the present regulations. The co-operation of the laity is permitted, but under the supervision of the Bishops. It is forbidden to form committees and hold congresses without the express consent of ecclesiastical authority, which for the diocese is the Bishop, and for the province the Metropolitan with his suffragans. It is also forbidden to publish periodicals dealing with Church music without the *imprimatur* of the Ordinary. All discussion of the articles of the present regulations is absolutely interdicted. As to what concerns sacred music, discussion is permissible provided the laws of charity are observed, and that no one constitutes himself master and judge of others.

II.—Bishops should impose upon clerics the obligation

of studying Plain Chant, particularly as it is found in books approved by the Holy See. As to other kinds of music and the study of the organ it will not be obligatory, so as not to distract them from the more serious studies to which they should apply themselves; but if there should be found among them those who are already versed in this kind of study, or who have particular aptitudes for it, they may be permitted to perfect themselves therein.

III.—Let the Bishops exercise supervision over parish priests and rectors of churches, so that they may not permit music contrary to the instructions of the present regulations, having recourse, if need be, to Canonical penalties against delinquents.

IV.—The publication of the present regulations and the communication thereof made to the Bishops of Italy, abrogates all previous regulations on the same subject.

His Holiness, Pope Leo XIII, has designed to approve in all their parts of the above regulations, and ordered their publication the 6th of July, 1894.

CAJETAN, *Cardinal.* ALOISI-MASELLA, *Prefect.*
LUIGI TRIPEPI, *Secretary.*

THE DECREE ON SECRET SOCIETIES.

Qu. Why was the Decree on Secret Societies not printed in the REVIEW? Even if its use were left to the discretion of our bishops, there was no reason to suppress the document. This seems weak.

Resp. We requested an authentic copy of the Decree from competent authority, after a translation of the same had appeared in one of the daily newspapers. The answer given was, that the Decree had been issued with the understanding that it was not to be published, since its application might have to be restricted in certain cases. It appears, however, that some prelates made the Decree known because "the Apostolic Delegate, when consulted, advised that such action should be taken."—It is plain that we could not act otherwise than we have done, until the official organ of the S. Congregation makes the document *publici juris.*

BOOK REVIEW.

INSTITUTIONES PHILOSOPHICAE ad normam doctrinae Aristotelis et S. Thomae Aq. studiosae juventuti breviter expositae a Pio De Mandato, S.J. in Pontificia Universitate Gregoriana Philos. Professore. Vol. unicum. Romae ex Typogr. Polyglotta, S.C. de Prop. Fide 1894. Pg. 681.

CURSUS PHILOSOPHIAE in usum scholarum, auctoribus pluribus in Collegiis Exaetensi et Philos Professoribus Stoneyhurstensi, S.J.; **PSYCHOLOGIA RATIONALIS** auctore Bern. Boedder, S.J., Herder, Friburgi, (St. Louis, Mo.) 1894. Pp. XVII, 344. Pr. $1.25.

LA LIBERTE, par M. l'Abbe Piat, Professeur a l'Institut Catholique de Paris. Premiere Partie, Historique; Deuxieme Partie, le Probleme. Paris, P. Lethielleux, 10 Rue Cassette. Pp. 351, 304. Pr. 7 francs.

These three works are put here together under one general survey as types of as many varieties of recent Catholic philosophical literature, and of that healthy progress which is the only true evolution permitted by the subject-matter of philosophy, to wit, the unfolding of unchanging principles in their bearing on changing environment.

The first on the list presents the matter of its author's lectures at the Gregorian University, Rome. Striking a happy medium between the mere compendium and the several volumed cursus, it supposes as a text-book a three years curriculum of philosophy, though by following the passages noted for required elimination, it can be covered in two years by the average class. The work is saturated from beginning to end with Aristotelian thought as purified by the mind of St. Thomas and his greater disciples. Its author's evident object is to widen and deepen the intellects of his pupils by informing them with the strength that comes of rightly directed wrestling with the ultimate principles of being. For this reason he busies himself not over much with philosophers of today, though in working out his material he has had his eye fixed

on the chief errors of the modern period of philosophy. Finding no discrepancy between the old philosophy and the "new science" but rather a confirmation in the former of what has been proven true in the latter, he cares little about classifying new names with new theories, confident as he is that if the student shall have mastered the teaching here expounded he will be able readily to assimilate new truths to his mental stature and be ready to meet speculative error wheresoever and from whomsoever it may come. Accordingly his thought marches onward serenely, steadily, wandering but little in byways, bearing on its face the stamp of straightforwardness and the transparency of truth. It is these features which remind one when reading the book of the calmness of the older masters, of writers like Silvester Maurus, for instance, and yet there is just sufficient explicit reference of its truths to modern speculation to lead one to group it with that variety of philosophical literature represented by Liberatore, or Zigliara, who strove for mental vigor on the positive side of truth rather than for alertness in the consciousness of lurking error to be shunned or hunted down.

The second work before us emanates from Stoneyhurst. Fr. Boedder is well known to students of philosophy for his excellent "English Manual on Natural Theology." His present work takes the fifth place in the series of Latin text books on philosophy gotten up by the German Jesuit professors for the use of schools—schools, by the way, in the very *highest* sense of the term. Its four predecessors have been already noticed in this REVIEW and it may be here added in passing that but one more volume (on Natural Theology) is yet to appear in order to complete the series.

Taking up the book, one is forthwith drawn to read by the neatness and well ordered appearance of its pages, and as its matter gets hold on the mind one becomes more and more conscious of the strength and reach of its thought, and especially of an added element which we might call *timeliness*. As with the preceding work, its aim is to deepen and enlarge the mind by work on fundamental truth, but simultaneously to fix the conciousness of opposition. The march of its thought is steady, but the eye is trained to be alert and discerning of the foe to truth. The enemies, too, against whom warning is directed are not they alone of the antique mail? Descartes, Cant, Rosmini, but those who sprang up yesterday equipped with weapons of latest fashion, Darwin, Haeckel, Mill, Bain, Spencer, Max Müller and others.

The author's object, moreover, is to introducc the student to a broader acquaintance with philosophical literature. Accordingly there is a much more frequent reference made to recent works, both in Latin and in English, than is usually the case with our class manuals. This feature places the work in another variety of its species. Dealing, as it does, with but one department of general philosophy, there is more room and necessity for its radiating its influence over a larger area than can be done in the corresponding portion of a work covering in a single volume the entire philosophical field ; and so it is not perfectly just to view it in comparison as to its specialty with the preceding general work. Taking it, however, out of this correlation and comparing it with special Latin texts on its own ground, its regard for present day requirements will give it a higher rank in this class of literature.

The third work on our list comes to us from a lecturer on philosophy in the Catholic Institute, Paris. Not designed as a formative instrument for the beginner in philosophy, its scope is broader than that of the two preceding. It presupposes some acquaintance with philosophic thought and method, and its aim is to go broadly and thoroughly into a single subject. It stands, therefore, on a higher plane in its kind of literature, or rather it may be said to constitute a species apart, inasmuch as its theme is specialized, as is also to a marked degree its method.

It may not be out of place here to sketch the headlines of the problem of liberty in the three works before us, with a view to showing their relative position in philosophical development.

The author of the first volume approaches the subject by establishing the two-fold *specific* nature of the general appetitive tendency in man ; the *intellective* or will, and the *sensitive* or organic, the former constituting but one, the latter dividing into a double stream of appetition, called the *concupiscible* and the *irascible*. The will is shown to be a principle unsuspective of *extrinsic force*, yet *absolutely necessitated* from its own *constitution* toward the *good in general*, toward happiness, as well as toward the means which the intellect presents to it as *necessary* for the attainment of an end in the *hypothesis* that the will really desires that end. But since the will is a faculty that tends to *universal good*, which consists objectively in the supreme good, the *ultimate end*, it is not necessitated in the choice of those particular goods (means) which either are not of themselves necessary or not apprehended as necessary for the attainment of the ultimate end, *i.e.*, happiness. Hence within this

range of objects it enjoys *freedom of indifference.* Attention may be called here to a slight inaccuracy of statement in this central thesis. Happiness whereto the will is necessitated by its nature, is said to consist *objective in fruitione ultimi finis.* Fruition being essentially a *subjective* act or state, must it not be at least a consequent, if not a constituent property of *subjective happiness?* Of course the meaning of the above phrase is plain enough, yet it should have been made to convey the thought more precisely. As preliminary to the proof of the thesis, the meaning of the terms *indifference* or *indetermination*, as applied to the will, is explained as giving forth the three corresponding *distinctions* of *liberty:* liberty of *action* (velle aut nolle, *libertas contradictionis*), liberty as to this or that (*libertas specificationis*), liberty which connotes the will's present imperfection (*libertas defectibilitatis*). The thesis is next established on three arguments—the first is taken from the analogy between the *intellect* and will. The intellect stands to *first principles* as the *will* to the *ultimate end*, and as the one is not *determined to judge* by truths *contingently* connected with first principles, neither is the other *determined to seek* means that are not *necessarily* connected with the attainment of the *ultimate end.* The principle underlying the argument is that the *end* is to things *practical* what *first truths* are to things *speculative.* The second argument rests on the finitude of particular goods, which because of their limitations leave escape for the wider energy of the will. The third argument flows from the immateriality of the faculty. Unlike an organic power, its elevation above the determining conditions of matter allows the will scope to select this or that out of the various special or particular phases of good presented in the universal, the intellect's object. The proofs here are all *a priori*, the middle terms being taken right out of the nature of the subject; and as such they point to the purely philosophical character of the work itself as explanatory of its subject matter by intrinsic preferably to extrinsic ultimate principles. After disposing of nine fairly put objections to the proposition, the author's thought advances to the correlations of intellect and will as mutually, though in different ways, motive of each other; thence to the classifications of the will's acts, singling out for fuller explanation those of *intention*, *counsel* and *choice*, and closing with a brief analysis of the teaching of St. Thomas on the forces that stimulate the will, *salva libertate.* Twenty-six large pages of concise thought are thus devoted to this, as the Abbe Piat calls it, "un des problemes les plus importants de la vie humaine."

Turn we now to the same subject in the second book before us. Taken up as the entire volume is with psychology alone, we naturally look to it for a fuller treatment of the will, and this we find in a chapter of some sixty-odd solid pages. Passing over the twenty pages that prepare the way for the central point, the freedom of the will, and eighteen more that proximately introduce the three theses which defend the will's prerogative, we find the movement of thought here first *a posteriori*. The fact of liberty is established first on the verdict of *consciousness* and *common sense*. The details of these two unimpeachable testimonies inasmuch as they regard the phenomena of *deliberation antecedent* to choice and the phenomena of *deliberate action* itself are drawn out at length, substantiating to evidence the fact that both *before*, and *during* and *after deliberate* action the agent is conscious of his ability to determine himself, *to choose* or *not to choose*, and, if the objects admit, to choose *this* in preference to *that*. And what consciousness testifies to the individual the practically *universal consent* of mankind, embodying here the dictum *of common sense*, confirms. In the second proposition the trend of thought is outward from within, establishing the *a priori* necessity of the will's freedom, because of man's intellectual nature. Man with *full advertence* seeks no object as an end, *necessarily*, save inasmuch as the intellect presents it in *every respect* desirable. The intellect in this life, however, presents *no object* in this light; not the *finite*, evidently, nor yet the *infinite*, for even here the intellect in its *present environment* shows forth *some* disproportion between *the object* and one or the other of the human *tendencies*, and therefore as not in *every respect* the appetible for the individual.

A third thesis establishes the freedom of the will by an indirect argument, by the absurdity of the opposite, by the negation of *virtue* and *vice*, of *truth* and *error*, by the admission of *absolute scepticism* logically contained in the denial of liberty.

The objections are next taken up and disposed of. And here may be seen the feature of timeliness noted above as characterist c of the work. The difficulties against the verdict of *consciousness* brought forth by Spinoza and Bayle, the *a priori* difficulties of Hobbs and Collins, the modern difficulties from the conservation of energy, and criminalogy—the main objections are drawn from these sources. Though most of them have, it is true, been either expressly anticipated, or at least solved in principle by St. Thomas, it is some advantage to the unfinished student to come upon them in their modern garb.

Turning now to the work before us exclusively devoted to the problem of liberty, we find the first volume given to the history of the subject within the present century. Three periods are here distinguished—based not so much on the order of time as on the logical evolution of the idea of liberty under the methods they respectively represent—the first, at the same time *psychological* and *ontological; psychological* in France, under the leadership of Maine de Biran, Cousin, Jouffroy; *ontological* in Germany, under the idealism of Fichte and Schelling; the *second* is dominated by *determinism* with its physico-scientific shading given it by the positivism of John Stuart Mill and Hebert Spencer, and with its psychological phase coming from Ribot and Taine. The *third* period marks the reaction against determinism of such theorists as Secretan and Renouvier in the direction of Kant, finding as they do the basis of liberty in *moral duty*. These are, as the author calls them, the "oscillations of modern thought around the problem of free will. They form a kind of mental triology of the deepest interest," which he endeavors to reproduce, "mais sans nous étendre outre mesure; car la matière est infinie." (p. 10.)

Any one who merely glances at the phenomenon of liberty as manifested in the simple state of consciousness, will hardly appreciate the good of giving three hundred (even though small) pages to the speculations of philosophers, some of whom seem hardly to deserve the distinction, on a fact apparently so evident and simple. But he who will reflect on all that is involved, physically, ontologically, psychologically, morally, in the obvious fact of free choice, will see in this small volume devo-ed to the recent history of the thought which the subject has called forth, a very condensed summary, and finding how clearly and graphically the story is told, will wish it were longer.

The second volume of the work is taken up with *philosophy* and *criticism*. It opens out with a careful analysis of the notion of liberty leading up to the provisional definition as: le pouvoir de se déterminer par soi-même á la poursuite d'une fin que la raison nous présente comme un bien réalisable." (p. 17.) Next the question of method is settled on as the *a posteriori*. If sad experience did not show into what absurdities philosophers stumble when they run counter in their theories to the common sense view of man's nature, we should be surprised that they who declaim most loudly against the *a priori* method, and insist most emphatically on bringing in the *a posteriori* into every department of science, do yet in their

effort to undermine freedom and establish determinism, directly contradict their own theory. Instead of examining the fact of liberty as a datum of consciousness, consciousness is proclaimed illusory. How the proclamation can be made or sustained without trusting to consciousness, capiat qui capere potest. Metaphysics is the bête-noir of the positivist, the determinist. With him facts alone are said to count; essences, noumena are fictions of fancy. And yet in the matter of liberty, the *fact* is denied because the *how* is inexplicable! It is claimed, moreover, that the will is not free because the mental *idea* in presenting the motive of action to the will *determines* the latter. Is not this, however, the purest *a priori assumption?* How *prove* that an *idea* is an *efficient* cause, or that it has a *determining* power on the will?

But we are running on beyond our bounds. Enough has been said to call attention to this timely and thoughtful work. Those who are interested in the phases of modern thought will find in the work an excellent summary of controversy, a model of just criticism, a compendium of solid argument for the positive side of truth—and all set forth in the limpid, lucid phrase wherewith the French have the secret of making philosophy easy and delightful even to the non-professional.

On another ground, however, the work should be commended. It brings home to the reader an increasing realization of the strength of the Catholic philosophy, whose principles on this subject, so far from having been in the least weakened, are strikingly confirmed, by modern speculation. It is only in works like the one before us, that this fact can be established by all-around historical and critical examination of a single subject, focusing on the old truth the light of new facts and new departments of research.

F. P. S.

COMPENDIUM SACRAE LITURGIAE juxta Ritum Romanum. Una cum Appendice de jure Ecclesiastica Particulari in Americae Foed. Sept. vigenie. Scripsit P. Innoc. Wapelhorst, O.S.F.—Editio quinta emendatior.—Neo-Eboraci, Cincinnati, Chicago: Benziger Fratres, 1895.

There are few books so essential to the American priest's library, as this work, which is already deservedly popular among the clergy. It is not only a liturgical text book, but in many respects answers the requirements of a pastoral theology. The new edition

is in every respect carefully prepared, as the insertion of very recent decrees and the addition of the notes in the appendix shows. The latter increases the work by some 20 pages, yet without perceptibly enlarging the bulk of the volume, which would have proved an objectionable feature in a manual of this kind. P. Raphael, the new editor, shows admirable judgment in defining the scope of the additions suggested by former critics. The book is far superior to DeHerdt and much more suitable to our circumstances.

THE SACRED SCRIPTURES, or the Written Word of God. By William Humphrey, S.J. London and Leamington: Art and Book Company: Benziger Bros., 1894.

Fr. Humphrey's apologetic works are distinguished, among his other writings on religious topics, for their luminous logical reasoning from the premises of facts to the consequences of duty. The recent Encyclical Letter of the Holy Father on "The Study of the Sacred Scriptures," has given our author an opportunity of refurbishing an old weapon. Nearly twenty years ago, there appeared in England a book, *The Written Word; or, Considerations on the S. Scriptures.* It was acknowledged to be of superior merit, as were most of the books then written by Catholics in England. But the work being now out of print, Fr. Humphrey, instead of publishing a second edition, resolved to re-write it with a view of adapting the defence of his former thesis to the methods presently in vogue, and to utilize such information as has of late years been advanced, in the course of the argument, concerning the inspired character of the Sacred Text.

The author establishes, in the first place, the actual belief of the Jews with regard to the S. Scriptures, a belief which received its confirmation from the express teaching of our Lord and His Apostles. He next examines the nature of the inspired character which is claimed for the written word; shows the insufficiency of internal evidence, and intrinsic arguments, to demonstrate inspiration; and thence leads to the alternative of extrinsic testimony, together with some divinely instituted organ, whose purpose is to preserve, promulgate and interpret the written Revelation. The mutual relations of Scripture and Tradition are drawn in exceedingly clear lines, and the reader is forced to the legitimate conclusion of recognizing, in the defined teaching of the Church, the supreme rule of interpretation of the Sacred Scriptures. A, chap-

ter is devoted to the question: Is there any version of the S. Scriptures which has special authority of its own, and an authority which is superior to that of any other version? If so, which is this authoritative version?

The book concludes with a translation of the Encyclical Letter of Leo XIII on the study of the S. Scriptures.

THE WATCHES OF THE SACRED PASSION, WITH BEFORE AND AFTER. By Father S. Gallwey, S.J. Three volumes. London: Art and Book Company. Benziger Bros. 1894.

This is an original and solid contribution to the double field of ascetic and scriptural literature. It presents the scenes of our Lord's Passion, beginning with the raising of Lazarus at Bethany, placing the event in the week before mid-Lent Sunday, and ending with Ascension Day on Mount Olivet. The pictures are drawn with perfect historical accuracy, except where the incompleteness of authentic facts suggested the proper filling in, so that the reader may be aided in the use of the whole for comtemplation. This "contemplation," in the sense in which St. Ignatius uses it as distinct from "meditation," is the principal purpose of the book. Most modern readers of devout books will incline to this method of reflecting upon the facts of sacred history, especially where the ingenious presentation of them legitimately engages the imagination, and thereby attracts those who aim as much at knowledge as at devotion.

The work is finely printed, with some good charts and illustrations, which serve as a guide to the traveller in the footsteps of our divine Lord. The generosity of some friends of the author, who were anxious to facilitate the publication of so excellent a work, has kept the price below that which the outlay should otherwise have warranted. Preachers, religious and others, who desire good material for Lenten reading, will not be disappointed in these "Watches of the Sacred Passion."

LA PAROLE DE L'EVANGILE AU COLLEGE. Instructions morales aux Jeunes gens sur le saint evangile. Par M. l'abbe Joseph Tissier.—Paris: Victor Retaux et Fils. 1894.

The Bishop of Chartres writes to the director of a college, the author of this book: "I wish the fathers and mothers of our families

might read your discourses, in order to realize in all seriousness the solid, aimable, and generous education given their children. They may rest assured, the souls of their sons are in good hands, and you, with the group of chosen young priests who rival each other in devotion and ardor, are the promise of grand results in this noble work.—Whilst the abbé Tissier is engaged in the material erection of the college buildings, he declares himself conscious of his supreme duty to rear the spiritual edifice, in order to imbue the youth committed to his care deeply with the truth, that their only purpose on earth is to fit themselves for heaven. The text book which he places before the students, is the Gospel; and from it he draws the model and precepts whereby they are to guide their lives.

Whilst the subject matter of these conferences to the students turns about various topics of the Gospel, the division and presentation is quite original and very attractive. There are six addresses on different phases of the childhood of Jesus; four under the head-title of "The Great Converts of the Gospel," dealing with Zachaeus, the Samaritan woman, Mary Magdalen, St. Peter and the good thief. A third chapter treats of the curses pronounced in the Gospel against certain sins, such as scandal, abuse of grace, hypocrisy, avarice (of Judas), etc.

The fourth chapter contains four discourses on the character of our Blessed Lady, as revealed in the pages of the Gospel. The fifth and last chapter is entitled *Le testament de L'evangile*, which might be rendered by the Bequest of the Gospel to Mankind. Its divisions are 1, the Gospel of the Passion (the Crucifix); 2, the Gospel of the Ascension; 3, the Gospel of the Eucharist; and 4, the Gospel of the Sacred Heart.

THE INNER LIFE OF FATHER THOMAS BURKE, O. P. By a Dominican Friar of the English Province. —London: Burns & Oates. (Benziger Bros.)

The Keynote to this supplement of the "Life of Father Burke," which appeared within two years of his death, may be found in these words of Bishop Brownlow, who was long an intimate friend of the great Dominican preacher; "I never saw him out of his religious habit, and to me he was always the Dominican Friar first of all. His wit, his varied information, his marvellous powers as a linguist, his exquisite taste and tact, his intense delight in music and poetry —all these things seemed to me to be in him perfectly subordinate

to his character as a priest and a monk." A glimpse is here given of the spirit of self-denial and self-sacrifice, of which only those who saw the noble priest in the retirement of his cloistered life could become fully conscious. The little volume speaks, in a pleasant and edifying tone, of the hardship of little Tom under his excellent mother's watchful care, and of the priest's ready humor, which was often but the disguise of that deep charity which loves to give its very life in cheerful way.

THE CATHOLIC UNIVERSITY BULLETIN.—Vol. I, No. 1, January, 1895. Published Quarterly by the Catholic University of America, Washington, D. C.

There can be no doubt that the influence of the Catholic University of America will be greatly increased by the publication of a periodical such as this. The "Prospectus" gives a sufficiently broad outline of the scope of the work, and the reasons advanced for the undertaking are in every way cogent. If the intelligent public of America is to be aroused to a continuous and active interest in so important an institution as a Central Catholic University, there must be some such bond as this periodical, which serves at once as a medium of communication, and as an exponent of the principles, aims and activity of the academic body.

Moreover, a regular University organ will tend to strengthen the fellowship of those who recognize in the University a common Alma Mater; and there is no better way than this to call forth and keep alive that *esprit de corps* among the members of a great seat of learning; which has invariably proved itself, in the case of such institutions, a powerful factor for the creation and direction of public opinion.

As for the timeliness of such an undertaking, it seems to us quite on a par with the wisdom of the policy that has suggested it. Indeed, we have looked for such an organ ere this; although the circumstances which surround a new growth, may have dictated a prudent advance on other grounds before entering this new field. The professors thus far associated with the University are, if not all known writers, men of exceptional intellectual attainments in their various specialties. Most of them have had their academic training in first-class European schools. We recognize in the present faculty two very desirable elements of a great academic body, namely, that of a traditional intellectual conservatism, holding firmly to the analytical methods

of the old school, and, on the other hand, a strong representation of our New World method, which acts with quick, intuitive perception, and, by a rapid synthesis of observed facts, teaches the practical application of the results. Combined in due proportion, such forces co-operate to the great good of those whom the University instructs and guides. It is evident, then, how the *Bulletin* has its place, not only as an authoritative mouthpiece of the faculty, but as an evidence of intellectual status, and as an expression of the ruling sentiment of the University, in regard to all questions of import to the thinking world.

What has been said, makes it unnecessary to refer in detail to the merits of the individual papers published. Our readers have, ere this, been enabled to determine for themselves how far the new University magazine will prove a help as a source of intellectual information. We received our copy too late to anticipate any judgment in this respect; but we cannot omit here to record our appreciation of the enterprise, as in itself a wise and timely measure to advance the interests of the University, and one which, by a strict adherence to sound Catholic principle and doctrine, cannot fail to produce the desired results of advancing the honor of the Church of God.

LA CORRESPONDANCE CATHOLIQUE. Revue Generale Catholique. Redigee par un grand nombre de Professeurs et Ecrivains Catholiques.—Paris: Bureaux de "la Correspondence Catholique." (Paraissant chaque semaine.)

REVUE CATHOLIQUE DES REVUES des deux Mondes. Redigee par un Comite de Professeurs et Ecrivains Catholiques. Paris: Librairie P. Lethielleux. (Paraitra le 5 et le 20 de chaque mois.)

The latter of these two periodicals was begun a few months ago, and included, in its original plan, the former. Its general scope was divided into five parts, namely *Chronique*, giving a sketch of important transactions in different countries; *Théologie; Ecriture Sainte; Bibliographie* (under which rubric the *Revue des Revues* was included); and *Bulletins et études*, a department which treated, in a synoptic way, selected topics not comprised in the other divisions. It also contemplated giving a portion of the magazine to homiletic sketches.

The undertaking, as projected, was of such a wide range that it proved impossible to do justice to all the departments, and the result has been the establishment of a separate review, which by the side of the *Correspondence*, promises to do excellent service in the intellectual and literary activity of Catholic France.

The *Revue Catholique des Revues* proposes to do for Catholics, what the *Review of Reviews* in England and America does for the general public. It will bring together choice articles, from all nations, in Sacred Scripture, Philosophy, Theology, Canon and Civil Law, History, Belle-lettres, and the Sciences, including social and natural Philosophy. It will point out, and give criticisms of notable literary works and articles of the leading Reviews.

The field is a very large one, but the first number of this important publication, which appears every two weeks in fasciculi of 96 pages octavo, promises well for its future success.

EMMANUEL. Official Monthly of the Priest's Eucharistic League. Published at St. Meinrad's Abbey, Ind.

Readers of the ECCLESIASTICAL REVIEW who are interested in the promotion of the special devotion to the Blessed Sacrament, which was presented by the different articles in our Eucharistic number, last November, will be delighted with this modest, but interesting and practical, monthly. It is published under the care of the Right Reverend Bishop Maes, President of the Eucharistic League, and designed as an organ for the members of this pious organization. The second number contains a good paper on the "Confraternity of the Blessed Sacrament;" also a Eucharistic Meditation, which aptly serves for the hour of Adoration. Other choice and edifying items connected with the Holy Eucharist are offered in a small compass. *Emmanuel* holds the promise of a rich Eucharistic harvest.

A similar publication of somewhat larger growth, *Paradieses Früchte*, is issued at St. Meinrad's Abbey, in the German language. It is a continuation of *St. Benedict's Panier*, and is well edited by the Reverend Beda Maler, O.S.B.

CATHOLIC BOOK NEWS. Benziger Bros. New York, Cincinnati, Chicago. 1895.

Priests will do well to procure a regular copy of this old publication, which has recently taken on some new features highly useful to those who wish to keep informed about Catholic publications in the

English language. The February number gives a complete list of Catholic books published during 1894. The new works of the past month are named with prices ; the contents of the current Catholic magazines are noted, and other information of value to book buyers, which the book review columns of our periodicals must often pass over, are here brought together.

BOOKS RECEIVED.

APOLOGETICA DE AEQUIPROBABILISMO Alphonsiano. Historico-philosophica Dissertatio juxta principia Angelici Doctoris. Auctore P. J. DeCaigny, C. SS. R.—Tornaci : H. & L. Casteriman. 1894. Pg. 192.

THE SACRED SCRIPTURES, or The Written Word of God. By Willaim Humphrey, S.J.—London and Leamington : Art and Book Company. (Benziger Bros., New York.) 1894. Pg. 336. *Pr.* 5 shillings.

LA DOULEUR ET LA MORT. Entretiens et Discours par Le P. Jean Vandon, miss. de S. Coeur.—Paris : Victor Retaux et Fils. 1895. Pg. 346.

SYSTEMATISCHES REPERTORIUM der Kath. theologischen Litteratur welche in Deutchland, Oestreich und d. Schweiz seit 1700 bis zur Gegenwart erschienen ist. Mit Kritischen Bemerkungen und Register Von Dr. theol. Dietrich Gla. Bd. I, Abth. 1. Lit. theol. Encyclopedie, Exegese, und bibl. Hilfswissenschaft.—Paderborn : Ferdinand Schoeningh. 1895. (B. Herder, St. Louis, Mo.) *Pr.* $2.30.

COMPENDIUM S. LITURGIAE. Cum Appendice de jure ecclesiastico particulari in America Foed. Sept. vigente. P. Innoc. Wapelhorst, O. S. F. Edit. V.—Neo Eboraci, Cincinnati, Chicago : Benziger Fratr. 1895. *Pr.* $2.50

THE WATCHES OF THE SACRED PASSION, with Before and After. By Father P. Gallwey, S.J. Three volumes.—Art and Book Company. (Benziger Bros.) 1894.

ELOCUTION CLASS. A simplification of the Laws and Principles of Expression. By Eleanor O'Grady.—Benziger Bros. 1895. *Pr.* 50c.

ESSAYS. By Sarah Atkinson, author of Life of Mary Aikenhead.—Dublin : M. H. Gill & Son. 1895.

THE ONE MEDIATOR, or Sacrifice and Sacraments. By William Humphrey, S.J. Second edition. Art and Book Company. (Benziger Bros.) 1894. *Pr.* 5 shillings.

THE ROMAN HYMNAL. Part I, English Hymns and Latin Chants. 24mo, 178 Pg.—New York and Cincinnati: F. Pustet.

THE POPE AND THE PEOPLE. Select Letters and Addresses on Social Questions by H. Holiness Pope Leo XIII. Edited by Rev. W. H. Eyre, S.J.—Art and Book Company. (Benziger Bros.) 1895.

OUR LADY THE MOTHER OF GOOD COUNSEL. By Georgina Gough.—Art and Book Company. (Benziger Bros.) 1894.

ANATOMIE ET PHYSIOLOGIE ANIMALES. Etude spéciale de l'homme. Par J. Guibert, S.S.—Paris: Victor Retaux et Fils. 1894.

REDMINTON SCHOOL. By C. M. Home.—Art and Book Company. (Benziger Bros.) 1894.

A CATECHISM OF CHRISTIAN DOCTRINE. Prepared by the Third Pl. Council of Baltimore. To which is added a Vocabulary, alphabetically arranged, giving the definitions of all the words in the book. By Rev. James P. Turner.—Philadelphia: John Jos. McVey. *Pr.* $2.50 per hundred.

HISTORY OF ST. PHILOMENA. Edited by Charles Henry Bowden, Priest of the Oratory.—Art and Book Company. (Benziger Bros.) 1894. Pg. 320. 24mo.

MEMENTO JURIS ECCLESIASTICI, PUBLICI ET PRIVATI, ad usum Seminariorum et Cleri, auc. F. Deshayes, S. Theol. et Jur. can. Doct., professore Juris can. in Seminario Cenomanensi.—Parisiis, Berche et Tralin, I vol. in—18, franco, broch. 4 fr. relié, 5 fr.

INDIFFERENTISM, or, Is One Religion as Good as Another? By Rev. John MacLaughlin. 40th thousand. London: Burns & Oates. 1894.

ter is devoted to the question: Is there any version of the S. Scriptures which has special authority of its own, and an authority which is superior to that of any other version? If so, which is this authoritative version?

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